

DASAVEĀLIYA SUTTA

॥ दसवेआलियसुत्तं ॥

(दशवैकालिकसूत्रम्)

Critically edited
with introduction, notes and translation.

BY

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PREFACE.

(to the First Edition)

The chief aim of this edition of the Dasavaikālika Sūtra is to present to the readers a very faithful text of the Sūtra edited critically with the help of the oldest possible, manuscript copies. The book is one of the most important books to the Jain monks and manuscript-copies of it are available in large numbers at various places. The local Bhandaras at Ahmedabad possess not less than two, hundred copies, more than one hundred copies being available at the Dehlā Upāshraya alone. For the present edition thereto were consulted the manuscript copies of the Bhandarkar Oriental Research Institute Poona, of Sheth Dosabhai Abhechand Jain Sangha Bhavnagar, and some typical oldest manuscripts at the Dehlā Upāshraya. The manuscripts consulted were arranged into groups in accordance with the similarity of features noticed in them, and one typical manuscript of each group was taken and the differences in readings marked. The text of the present edition is mainly based on the oldest manuscript in the Dehlā Upāshraya, which was found to be written almost correctly, in the old manner of writing. The oldest of the Bhavnagar manuscripts consulted mentions 1643 Samvat, (i.e. 1586 A.D or thereabout) as the date of its being written, the oldest of the Bhandarkar Oriental Research Institute Manuscripts mention 1492 and 1515 Samvat as their dates, while the oldest of the Dehlā Upāshraya copies go back to Samvat fifteenth century. The text of the Nirvukti is based upon two manuscript copies of the Dehlā Upāshraya Ahmedabad and one manuscript copy of Bhavnagar.

There are many printed editions also of the Sūtra available and they have also been consulted, the Agamodaya Samiti edition with Haribhadrasūri's commentary, Dr Jivarsj Ghelabhai's edition prepared in consultation with some manuscripts of the German Libraries and the edition by the Jain Mahila Mandal Bombay with transla-

tion into Gajapati being the chief one. It is to be much regretted that almost all the printed editions are full of inappropriateness and inaccuracies and present considerable difficulty to the reader. The Agamodaya Gajapati edition is the best of the lot, but the copies of it are no longer available in the market. There is no English translation also of the book prepared as yet. The present edition is therefore undertaken with a view to give (1) correct and reliable text based upon the oldest manuscripts, (2) a word for word translation of the whole text, (3) explanatory and critical notes and (4) the oldest commentary on the Nirayuktī of Haribhadraśāstra. For purposes of translation and notes there was taken at several places, the help of the commentaries of Haribhadraśāstra, Śāṇatūlī, Śāradātīrtha and few Saṃskṛti and Guṇḍī glosses by unknown authors. The Saṃskṛti glosses appear to be only abridgments of Haribhadraśāstra commentary.

The manuscript material collected for the edition was fairly representative and satisfactory for bringing out a correct and authoritative text; the commentaries and glosses available have been fully taken into consideration in explanations and the translation. Acknowledging with sincere thanks the help of friends who supplied the Manuscript and other material, the editor wishes to say that his labour would be fully rewarded if readers are enabled to understand, grasp and appreciate the subject with the help of the notes and the translation and are inspired to drink deeper from the fountain head on the various Arya books.

March 1, 1933.

K. V. Abhyankar

Preface to the Second Edition.

The Second Edition is prepared with few necessary additions and alterations. The Nirayuktī is omitted altogether as it is not of much use to the ordinary reader.

June 11, 1933.

K. V. Abhyankar

INTRODUCTION

1 The *Dasavaikālika Sūtra* is one of the four *Mūlasūtras* of the Jaina Āgama or *Siddhānta* (canonical books) which is made up of eleven *Anga Sūtras* excluding the *Dītthivāya* (believed to be the 12th *Anga* which is no longer extant), 12 *Upāṅga Sūtras*, 10 *Painnā Sūtras* (miscellaneous texts), 6 *Cheda Sūtras*, 4 *Mūla Sūtras* and 2 *Chūlikā* (or appendix) *Sūtras*. The *Anga Sūtras* form the most important portion of the Canon. The First *Anga Sūtra* viz the *Ācārāṅga Sūtra* gives strict rules and regulations about the behaviour of the monk. The other *Anga Sūtras* state forth the arguments of the rival philosophers, the tenets of the Jain Philosophy, the rules guiding the conduct of monks and householders, and dialogues and short stories in illustration of the above. The *Upāṅga Sūtras* are subsidiary to the *Anga Sūtras*, and, as their name signifies, they form good explanatory and illustrative glosses on the *Anga Sūtras*. Although the connection of the *Upāṅga Sūtras* with the *Anga Sūtras* might be only nominal, each one of them is cited as connected with an *Āṅga Sūtra*. The six *Painnā Sūtras* discuss only miscellaneous things such as, abstinences, postures at death, renunciation at death, astronomy, mathematics and the like. The six *Cheda Sūtras* discuss the behaviour of the monks citing the various prohibitions and expiations. The four *Mūla Sūtras*—*Uttarādhyayana*, *Āvaśyaka*, *Daśavaikālika* and *Pindaniryukti*—discuss mainly the conduct of the Ascetics, while the *Chūlikā Sūtras* discuss a few philosophical problems. A careful perusal of the Jain Canon would show that the main theme of the Canon is to define and illustrate monkhood, a strict and careful observance of which leads to Liberation.

The origin of the Davaavittta Sutra is traditionally given in a very interesting way. Sreyambhava is said to be been the author of the book, and, as stated in the first note on Chapter I (Notes page 1-2) the book, in fact is said to have been an extract-to-brief from the whole Canon. It defines monkhood, the strict observance and be glorious fruits resulting therefrom. It was composed originally for the purpose of enlightening the lay Hindus within short period of six months at the end of which he was to die. Sreyambhava was the pupil of Prabhava, who in turn was the pupil of Jamba, the pupil of Sudharma, Mahavira pupil. This order of the spiritual genealogy shows that the Davaavittta Sutra was composed by Sreyambhava 7 or 50 years after Mahavira time and it could consequently be faithful upto giving the gist of the Jain teaching which was thoroughly mastered by Sreyambhava together with the traditional verbiage and interpretations.

A critical analysis of the contents of the Sutra will show that the Sutra enunciates the noblest principles of the Jain faith which emphasizes with equal force right knowledge and right conduct as its corner stone. The first chapter states that Religion consists of three gunas — non-violence, self restraint and penance. These are to be done in this world as they are and it is true that the works of many individuals are full of the infuse of sinful Karma-Pudgals; and, to stand out and to live the right path to clarify the soul of the Karma-sapta from the samsa and object respectively of every philosophy and religion. The work of salvation is two-fold (i) by stopping the further influx of Karmas, and (ii) by destroying or removing the debt of Karmas that has already entered. The right understanding of the doctrine of non-violence which is essential for the undertaking of the Six Great Vows forms the

theoretical part of the Religion of Jina, while the removal of Karma particles by self-restraint and penance forms its practical part

4 The problem of fixing oneself in religion with the numerous difficulties besetting it occurs next, and a satisfactory solution of it is briefly given in the second chapter—a full control over desires and a complete abstinence from the enjoyments of various pleasures at one's disposal are enough to bring mental equanimity which fixes one in religion. A list of prohibited articles and practices in general is given in the third chapter to show to the monk that complete self-restraint has always to be accompanied by an abandonment of all occupations and practices of the householder and by pursuing the rigid and hard life of the monk.

5 In the fourth chapter there has been taken up the question of non-violence which requires a thorough inspection of the presence of life in the various things of the world. The investigation appears to be carried on logical and scientific lines and it has been declared that life exists wherever growth and movement are noticed. The monk is therefore required to take every care to see that no violence of any kind is done to any living organism howsoever small or great it might be. The monk is to eat only those things where there exists no life of any kind, so also, he is to move in such a way as does no harm to any living organism. The five great vows together with the sixth viz. the abandonment of night-meal are next enunciated in the chapter where the principle of non-violence to life is clearly seen underlying all the six vows. It is worth noticing that the doctrine of non-violence has been thoroughly investigated and the monk is prevented from taking any step which is injurious to a living organism, in mind, word or deed, as also by himself,

through others, or by commanding to others doing it. It is the clear knowledge of the wide-spread existence of life-principle in nature that is to be obtained first and then only compassion can be shown rightly to these living organisms. On the knowledge of life and non-life there is based the chain of successive higher steps of Spiritual Progress made up of—(1) the knowledge of the various resulting future conditions, (2) the knowledge of freedom and bondage, (3) disgust with worldly life, (4) abandonment of enjoyment, (5) homelessness, (6) self-restraint, (7) shaking off the Karma dirt, (8) right knowledge and faith, (9) knowledge of worlds and void, (10) motionless condition of the body, (11) the annihilation of Karma, and lastly (12) the perfected condition at the top of the world.

6 The fifth chapter lays down rules and regulations regarding the movement of monks when they stir out for alms; it cites the conditions under which the alms becomes acceptable or otherwise, and gives an enumeration of the articles that are forbidden. It also describes how and when the monk should dine. The underlying principle in all these cases of movement for alms, begging of alms, its acceptance and its eating, is to void the remotest possibility of injury or violence to living organisms.

7 The sixth chapter in way forms faithful and substantial summary of the preceding five chapters describing the terrible and difficult course of actions of the monks. The monk is asked to take strict care of eighteen points which include the six roots, the six groups of living organisms and the six actions which are highly improper for monk.

8 The seventh chapter refers to the monk mental condition and his talk. As the talk is the index of the state absolute homelessness or talk would require an

extremely pure condition of the mind. The monk is not to utter under any circumstances what is false or what is partly true and partly false. He is to speak only what is definitely true or what is neither true nor false provided there is definiteness in it and there is no distant possibility even of any injury resulting from it. A glance at the various instructions given to a monk regarding his speech in the chapter would show the thorough going manner in which human utterances are analysed and classified on the principle of harmlessness.

9 The eighth chapter re-emphasizes the principle of non-violence by specially referring to the eight subtle things where the presence of life is very difficult to be noticed. The monk is never to behave like a householder in any way. He is not to have any thought of property or possession. He is not to have any adverse feeling against anybody. He is to tolerate patiently sufferings, indignities, insults and injuries. He is to conquer the four emotions—anger, pride, deceit and avarice by calmness, humility, straightforwardness and contentment. He is always to be obedient to his preceptors, being always attentive and respectful. He is never to harbour any thought about woman. He is in fact to withdraw his gaze from her as from the sun if he happens to look at her. The chapter conveys clearly the truth that when the monk has full mental purification with a perfect control over emotions and passions, the attitude of non-violence to living beings and toleration of sufferings naturally follows as a necessary resultant, there being required no special effort to be made for it.

10 The ninth chapter describes a further salutary progress of the mind. A perfectly respectful and obedient behaviour towards the preceptor forms in fact a necessary condition for the spiritual progress of the monk, as

the attitude of disrespect and contempt towards the preceptor is more harmful than the flame of the fire or the poison of the cobra or the end of the lance or the fury of the lion. The favour of the preceptor secures immense advantage to the pupil, not only in this world but the world beyond. Disrespect and contempt of the preceptor are nothing short of partition which leaves to the monk no hope of understanding the principles of religion. Religion is tree which has modesty as its root and Liberation as its fruit. A life of modesty and self-control will enable monk to taste the fruit of this tree. Control yourself, respect your teachers, do not speak harsh words, tolerate hardships, be equanimous and you will at once know yourself and win practical this battle of worldly life and secure Liberation. It parallelled as the joy consequent on the stability and equanimity of the mind which is brought about by modesty study conduct and character.

11. The last chapter defines in as distinct terms as possible one who is real monk by summarizing the main teaching of all the preceding chapters. The features are arranged in graded order. Non violence, equanimity looking upon external life as upon self, want of bad emotions absolute abstinence absence of property persistence, toleration, and eventually complete motionlessness of body are the main features which distinguish perfect monk.

12. The two Chudikas or appendix chapters form fitting or w to the teaching of the Sutta. They are meant to turn out from the mind of the monk the remotest thought, if he has any of reverting again to the life of the householder. The horrors of the householder life when accepted, which are full of miseries and woes, foolish and malignant ones and anxieties are boundless and unmeasurable. The monk should bear in mind few

highly philosophical precepts such as—pleasure and pain are individually separate, life is transitory, misery is short-lived, and reversion to worldly life is tantamount to eating back what has been vomited out. To follow the monk's austere and rigid life is going against the current and consequently it is full of hardships and troubles, but, as the monk's goal is in that direction, he has to sail against the current and reach the goal which secures him Eternal Bliss.

13 As can be seen from the analysis of the contents given above, the *Dasiavikalika Sūtra* is nothing else but a digest of the rules and regulations of the monks to guide the monks after their initiation. It may be said to be, in fact, a brief exposition of the Jina-Dharma, or the Religion of the Jina, which is made up of Knowledge and Practice. Although the finding out of the right solution of the problem of misery was the aim of life with Mahāvira as with Buddha, the solutions found out by them were, however, different. While a complete annihilation of the mind, which was solely instrumental and responsible for the conception and effects of the external objects, appeared to Buddha to be the right solution of the problem of misery, Mahāvira who could not believe in the possibility of absolute annihilation and extinction of the mind, laid down that it was the complete purification of the mind, which resulted into the clarification of the soul, that put an end to misery. The purification of the mind was not a mere psychological process with Mahāvira as with Buddha. It was thoroughly a practical process requiring (1) a thorough knowledge of life and non-life in the world and (2) a conduct fully consistent with the doctrine of non-violence to life. Such a conduct is always characterized by full self-control, renunciation, equanimity, absolute obedience to preceptors, harmlessness and tolerance, and, a monk, who has such a conduct, is the real monk.

the monk for his use and action. Life is noticed in very minute and subtle things too, which, on that score, are not to be injured in any way by the monk. Life is individually different in different bodies, and, hence, pleasure and pain are also individually separate, to be invariably experienced by the Jīva of whose activities they are the result. This philosophical doctrine of separate life principles in separate bodies experiencing pleasures and pain of their own making, and wishing always not to be pained, naturally results into the religious doctrine of absolute non-violence to any living organism, which has occupied a very prominent place in the Jain Canonical Literature.

16 There are a few more philosophical tenets that can be noticed in the Sūtra directly or indirectly. Thus, the presence of separate life principle in the most subtle organisms implies that the soul is not all-pervading. The combination of the two doctrines viz. non-violence to any living organism and misery arising as a fruit of one's own deeds—naturally results into the doctrine of patient suffering which not only does not admit of any treatment or remedy, but comes to be looked upon as a sort of penance which becomes an object to be sought by the monk. (Vide Ch. VIII. 27.)

17 A close inspection of the contents of the *Dasavākīlikā* Sūtra would show that it was composed sometime after the other important books of the Jain canon had been composed. Apart from the question whether the Fourteen Pūras existed before Mahāvīra or they were composed by the Gāndharas along with the twelve Anga books, it is certain that the other portion of the Canon which includes the *Dasavākīlikā* Sūtra was composed after the Angas had been composed. The several internal cross-references in books of earlier and later dates according to tradition and other evidences, are explained by the fact that a final shape was given

but several bouts of the census ! the two or three
coupled that were held much later after their completion
the last of such censuses being held at Valabhipura
at Kathiawar under the presidency of Devardhipuri
440 years after Valabhipura

18 The style of the book the presence of archaic forms the portion I (Chapter II) from the Uttarabhyāṣyā to the authorship of the book ascribed by tradition to Maṭhilīsa or also the presence of Mīryakīlī (glass) on it (see 1). Rhadrabus who flourished at the time of Chandragupta Viśvārūpa clearly shows that the book was composed about 3 or 40 years after Maṭhilīsa. The mention of several territorial terms (Or Ch. III St. 11) with their lines of explanation, the coexisting and yet exhausted number of several terms the different topics (in the first VIII 13 एव वा वा VI 7), the references to Maṭhilīsa at the beginning of the fourth chapter and lastly the considerations of caste go to corroborate the same date. The two Cīrūlīka or Appendix chapters were, of course added at later date by other writers like Rāmāndhara as Haribhadraṇa has rightly observed at

1 The book is written in a style not much different from that of the *bhāṣas*. The tone of the book goes on from the beginning to the end is elevated and dignified. The expression is short sweet, emphatic and forceful. The words are in general such as commonly occur and are easy to understand. Arakāla, however, is the striking peculiarity of the style; many forms such as *śpīt* etc. & the like—in the *Horn Sung* are freely used as in the *Āśvallaga* and the *Sākuntala*; Sūtra many forms such as *śpīt*, *śpīt*, *śpīt* etc. are seen which are very peculiar and which cannot be justified by the corresponding forms Sanskrit. There are on the other hand seen several forms which are directly derived from the Sanskrit forms. Instances of combination of one either

and transpositions of words in compounds are simply numerous and need hardly be quoted for the sake of illustration. All these things are probably due to the fact that the Sage Sejjambhava, who composed the book as the traditional account says, had a very short time at his disposal to impart all the religious instructions necessary to his pupil-son, and, he therefore composed and taught the present Sūtra within six months in and out of the prescribed hour of instruction, the book as a consequence coming to be known as वेआलिय or वैकालिक, of दस or दश (ten-chapters) The Sage Sejjambhava wrote as the inspiration came and he appears to have taken care only of the metre and the poetical expression, even though they were at the cost of grammatical rules The addition of the nasal म् between two vowels in juxtaposition is frequently seen for the sake of avoiding the combination of the two vowels which otherwise was to have taken place The use of न् for एऽ and vice-versa as also the endings इज्जा or एज्जा, अति or एति, एण or एण, एहि or एहि, being both current in Prākrit and noticed both ways in the manuscripts, do not imply anything specially, and, there has not been made a serious attempt to have a uniformity regarding their use in the present edition. Barring the few prose passages and the Anustub verses in the 5th and other chapters which merely give pretty long lists of actions and articles forbidden for the monk, all other passages of the Sūtra are highly poetic, being characterized by a sublime, eloquent and dignified style, and made specially elegant by the use of the old Gāthā or Vaitālīya metre

20 There is not a large variety of metres seen in the book The general metre is the Anustub of eight letters in each foot. At rare places there is noticed a deficiency in the number of letters which can be made up by reading two separate vowels instead of one combined vowel. The rule of the 5th letter being invariably short, and the 6th

being) or is generally observed although there are noticed not few exceptions to it. The instances of pure Arya metre are very few in the book, their total number not exceeding two. It is found that here and there foot of Arya is noticed in the Aranyak Suttas too. There are some other varieties of metre also noticed in the book, as for instance in the ninth and the tenth chapters and generally at the end of other chapters and the appendices. Although these metres apparently show large variety they can be broadly divided into common based on the old Vaidika metre or the Pali and Ardha-Mrigadala Suttas which represents stage midway between the Vedic Rg-Veda and on the one hand the Classical soft (प्रस्तु शब्दान् जाते) and soft on the other (For details on this point see the dissertation on an old metre etc. 'General' in 'Vigyanika N' 31 of February 1931).

1. The peculiarities of this metre, to state briefly
 (i) it is a still less intricate, which is generally
 14 times more than odd foot, and 16 or sometimes
 15 times and (ii) the favourable presence of
 pair of short vowel sound and long letter in combination ——) gives it the end of the foot, but
 sometimes end as foot also. The number of
 letters in word will thus odd Vaidikya it is the
 voice of will be as + i the pair of determinants
 that determine it is metre. Each odd foot is generally
 divided into three parts of 4, 4 and 6 syllabic
 instances with long letter added at the end, while each
 even foot is divided into three parts of 6, 4, and 6 syllabic
 instances with long letter sometimes added at the end.
 The examples are brief ——stanzas 1 to 13 of the tenth
 chapter present the regular Vaidikya metre of 14 and 16
 syllabic respects respectively to the odd and even feet with
 the pair of determinants and long letter at the end of
 each foot. Stanzas V 1 87 and V 2 40 have one

determinant placed in each of the three parts of the foot made up of 5, 5 and 6 syllabic instants, while stanza X. 15 and the second foot of st. VIII. 41 present a peculiar type. All the other long metres in the book may be Vanaliya of 18 syllabic instants in each foot or they may be called Jāti also with three parts of 6 syllabic instants in each foot with one determinant at the end of every part of the foot. Such stanzas are—VI. 68-69, VII. 42, 52, 54-57, VIII. 40, 41, 62-64, IX-1. 1-17, IX-2. 1, 22, 23, IX-3. 1-15 IX-4. 10, 12-14, X. 14-21 App. I. 11-18 and App. 2. 5-16

22 Regarding commentary work on the Sūtra, it can be said that quite a large variety of commentaries in Sanskrit, Prakrit and Gujarati is available. The निरुक्ति of Bhadrabāhu is the oldest one and, hence, it is included in the present edition for the use of scholars and research students. The commentary of शीर्षनिरुक्ति comes next which is very exhaustive and scholarly being a commentary on the text and Nirukti both. Besides these two commentaries, there are also available in manuscript copies the Lagbutikā of Sumatiśūri, the Saḍdarthavitti of Samavasundara, the Chūrṇi in Prākrit, the Avacūri in Sanskrit and Balaśabdo in Gujarati. There are also noticed commentaries by Trilokaśārya, Jīvānandaśāra and his pupil which bear no titles. The manuscripts of Chūrṇi and Nirukti are few, while those of the bare text or the text with the Avacūri or of the text with the Gujarati gloss are more numerous, there being more than 20 of each in the Dehlā Upāstaya alone.

23 The manuscript material for the edition was quite sufficient and satisfactory in consideration of the short time in which the edition had to be brought out. There were perused about 100 manuscript copies of the book, out of which 6 typical ones were specially used in bringing out this edition. Me अ belonging to Dosabhai

Abhojan Jain Sangha, Bharatagar was chosen as representing the Bharatagar collection. The manuscript is fairly legible with many scribal errors and corrections and is characterized by *पुरा* and *सुखी* endings. There is no date given and there are not written the Chalikas. Ms. ५ of Jamnara (dated Samvat 1643 Friday April 22 Sudha Sudha 5 with *पुराप्रिया*) Gujarati written by Bishamana Mahopadhyaya, the pupil of the scribe of *पुराप्रिया*, was selected to represent the northern Ms. The manuscript is good and reliable, corrected possibly by some teacher with yellow pigments. It has got no Chalikas written. Ms. ७ is also old manuscript (dated Samvat 1653 Sunday Bhadrabudh V d 1) stated to be written at Sambhasthamba (modern Cambay). The manuscript is correct and legible. This manuscript gives the two Appendix chapters. Ms. ६ with *पुराप्रिया* Samvat is slightly different from ५. Ms. ५ was chosen to present the manuscripts at the Bharatiyar Oriental Research Institute, Poona. It bears Samvat 1513.

of year 1377 as its date. The discrepancy between the
books and the sum of numbers can be settled with the help
of the remark ~~written~~ written with the draft of the found at
the end of it the Obalikha at the end and a Sanskrit
gloss. Two other MSS at the Institute bear flourishes 1491
and 1643 as their dates while the others bear no date. Ms. 9
represents a dismembered collection at the Dehlia Upasraya.
It appears to be very old although no date is given.
Other I have a reliable manuscript which has got
to the 16th century. It is the Ms. 9 on which the present
one by me is based.

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Professor of Sanskrit
and Archaeologist,
Govardhana

॥ दृसवेआलियसुत्तं ॥

॥ पदममञ्जयणं ॥

अन्नो नंगलद्वक्षिण्डे^१ अहिता संन्नो तवो ।
 देवा वि तं नमंवन्ति जन्तु वन्ने चया नणो ॥ ३ ॥
 जहा इनस्त्र पुण्डेल्लु ननरो^२ आविद्यदे रत्तं ।
 न य पुण्कं किलानिइ तो^३ य पीण्डे बण्डरं ॥ ४ ॥
 एनेए ननणा लुचा जे टोए चन्नि चाहुणो ।
 विहंगना^४ व पुण्डेल्लु द्राणनचेचणे रया ॥ ५ ॥
 वयं च विर्त्ति लज्जानो न य कोड उवहन्द ।
 अहागडेल्लु^५ रोदन्ति पुण्डेल्लु ननरा जहा ॥ ६ ॥
 नहुङ्कारतना इद्वा जे भवन्ति अणिस्त्वया ॥
 नाणापिण्डरया इन्ना तेज बुच्चन्ति चाहुणो ॥ ७ ॥ त्ति देनि ॥
 ॥ पद्मनं दृमपुण्डियञ्जयणं सनत्तं ॥

॥ त्रीयमञ्जयणं ॥

कहे सु कुजना चान्तणं जो काने न निवार ।
 पर पर विर्त्तियतो संकप्तस्त्र वर्त नओ ॥ १ ॥
 वस्य अन्वन्लंकारं^६ इन्द्रीजो चरणापि च ।
 जच्छन्दा जे न हुंजन्ति न ते चाह त्ति बुच्चड ॥ २ ॥
 जे य वन्ने पिए मोए लह्वे^७ वि पिण्डिकुन्नह ।
 चाहीमि चर्ड भोए ते हु चाह त्ति बुच्चड ॥ ३ ॥

समाइ पेहाइ परिष्पर्यन्ता

लिपा मणो लिसुर्य बहिरङ्गा ।

न सा माई को दि आई दि तीर्णे ॥

इच्छेय हांग्रो दिवप्रज्ञ रामे ॥३॥

आयापयही चप 'हांग्रमर्त्त,

चमे कराई कमिये तु तुर्त्त ।

छिन्नाहि रामे, दिवप्रज्ञ रामे,

जो सुरी हांहिसि चंपणप ॥४॥

परतमै जहिरे 'जाई हृषीकें तुणर्त्त ।

'हृषीकेति बन्त्य मार्त्त तुर्त्त चापो अप्यन्त्य ॥५॥

धिरत्तु ते बसोकामी औ तं जीविपक्षारत्त्य ।

बन्त इच्छाहि जावी चर्य है मर्त्ते मर्त्ते ॥६॥

जाई च यौवणपत्त्य ते च ति आप्यन्त्यजित्त्यो ।

मा हृषे गम्यता होमा, संज्ञम लिहुभी चर ॥७॥

जय ते हांहिसि जाव जा जा दृष्टिकारियो ।

जापाहिरु च हरो अहियत्या भवित्वाहि ॥८॥

तीर्णे लो बपर्य सौख्या संज्ञयाए सुप्याहिये ।

अद्वैत्य जहा जायो चमो संपत्तिप्रदमो ॥९॥

यह दरुमिति लंकुशा विहावा वाहिपक्षतावा ।

कियप्पत्तुमिति सौख्ये चहा से तुरिणाहिमे ॥१०॥

२ वीर्य सम्प्रयुक्तपत्तुपर्यं समता ॥

॥ तप्यमन्त्यवर्त ॥

संज्ञम सुहित्यावे दिप्यमुजाव तावन ।

तेहिमेयमाद्यवे लिगमन्त्याव मरोहिमे ॥१॥

ज च बन्त ऐहर च गैल्लु च लिखिए १ च लिप्यत्त
२ च क च बन्त बन्तक च लिखिए २ च लैही बुलाएह, ३ च जोय तुलोएह

४ च च लिहुमि ५ च क लिखिए १ च च लिहुम सो ११ च
जयी च बन्त च लैहुलो

उद्देसियं कीयगड नियागं अभिहडाणि य ।
राडमत्ते सिणाणे य गन्धमल्ले य वीयणे ॥ २ ॥
सन्निही गिहमत्ते य रायपिण्डे किमिच्छए ।
सवाहण 'दन्तपहोवणा य सपुच्छणं देहपलोयणा य ॥ ३ ॥
'अट्टावय नालीए छत्तस्स य धारणट्टाए ।
'तेगिच्छु पाणहा पाए समारम्भ च जोइणो ॥ ४ ॥
'सेज्जायरपिण्ड च आसन्दी पलियद्वप ।
गिहन्तरनिसेज्जा य गायस्सुव्वट्टणाणि य ॥ ५ ॥
गिहिणो वेयावडिय जा य आजीववित्तिया ।
तत्तानिव्वुडभोइत्त 'आउरस्सरणाणि य ॥ ६ ॥
मूलए सिङ्गचेरे य उच्छुखडे अनिव्वुडे ।
कन्दे मूले य सच्चित्ते फले वीए य आमए ॥ ७ ॥
सोवच्चले सिन्धवे लोणे "रोमालोणे य आमए ।
सामुद्रे पंसुखारे य कालालोणे य आमए ॥ ८ ॥
धूवणोत्ति वमणे य वत्थीकम्मविरेयणे ।
अझणे 'दन्तवणे य गायवभङ्गविभूसणे ॥ ९ ॥
सब्बमेयमणाइण निगन्थाण महेसिण ।
सजमस्मि य जुत्ताणं लहुभूयविहारिणं ॥ १० ॥
पञ्चासवपरिज्ञाया तिगुत्ता छसु सजया ।
पञ्चनिगगहणा धीरा निगन्था उज्जुद्देसिणो ॥ ११ ॥
आयावयन्ति गिम्हेसु, हैमन्तेसु अवाउडा ।
'वासासु पढिसलीणा सजया सुसमाहिया ॥ १२ ॥
परीसहरिक्कदन्ता धुयमोहा जिइन्दिया ।
सब्बद्वक्षवप्पहीणटा पक्षमन्ति महेसिणो ॥ १३ ॥
दुक्कराइ 'करेत्ताण दुसहाव सहेत्तु य ।
के ''इत्य देवलोगेसु केइ सिज्जान्ति नीरया ॥ १४ ॥

१ अ दत्पहोवणे य सपुच्छण २ अ क ग अट्टावए य नालीए
३ अ स तिगिन्ठ ४ अ सिज्जायर ५ अ क ग ० चत्तिया ६ अ घ भाइत्त
७ अ घ रुमालोणे ८ अ दत्कट्टे ९ च धातासु पडिं १० च घ करित्ता-

गविना पुज्जचम्माइ भौद्धमयी हृषीके ।

चित्तिमम्ममधुप्पत्ता तद्वयो परिगिरुह ॥ १५ ॥ तिं विमि ॥

• तार्प सुहितायासारम्भन्मूलयी चमती ॥

॥ चतुर्थपञ्चमी ॥

तुव म आगते हैं भयउपा एकमकलाये । इह तरु छार्ग
कथिया नामद्वयवय लम्बैर्वी भयउपा महार्दीर्घी काळैर्वी भौद्ध
तुवकलाया सुपञ्चयत्ता । उर्ध्व मे जहितिर्घी भगद्वयवी एकमर्गर्घी ।

करय गहु का उगर्जीतभिया नामम्भूयी लम्बैर्वी भल्लाय
महार्दीर्घी भामउपी पञ्चया सुपञ्चलाया तेये मे जही
गिर्गु भगद्वयवय भम्मपञ्चयत्ती । हे जदा । शुद्धिन्द्रियापा अगिया
इया तड़काया विडक्कदा वल्लद्वयद्वया, तरक्कदा ॥

इमा गहु का उगर्जीतभिया नामम्भूयी लम्बैर्वी भल्लाय
महार्दीर्घी भामउपी पञ्चया सुपञ्चलाया तेये मे जही
गिर्गु भगद्वयवय भम्मपञ्चयत्ती । हे जदा । शुद्धिन्द्रियापा अगिया
इया तड़काया विडक्कदा वल्लद्वयद्वया, तरक्कदा ॥

पुड़ी चित्तमम्मत्तमलाया अर्जीताया तुहीलता अगिया
भगद्वयद्वय आइ चित्तमम्मत्तमलाया अर्जीताया तुहीलता
भगद्वय भगद्वयद्वय । तेज चित्तमम्मत्तमलाया अर्जीताया तुहीलता
भगद्वय भगद्वयद्वय । आइ चित्तमम्मत्तमलाया अर्जीताया
तुहीलता भगद्वय भगद्वयद्वय । वयल्लर्घी चित्तमम्मत्तमलाया
भगद्वय भगद्वय भगद्वय भगद्वयद्वय । हे जदा । आगर्जीता
मूलर्जीया वार्जीया वन्धर्जीया रीपर्जीया तुहीलिया तरक्कदा
वल्लद्वयद्वया लर्जीया चित्तमम्मत्तमलाया अर्जीताया तुहीलता
भगद्वय भगद्वयद्वय ।

न ज पुल इम भ्रमये बहुते ताता फाल्य ते खटा । आगर्जी
पादका वार्जीया वल्लद्वया लर्जीलिया तरक्कदा तरक्कदा

“विलक्षणद्वय” जे तरक्कदा लिया । ताता चित्तमम्म

जेति 'केसि चि पाणाणं अभिक्रन्तं पदिक्रन्तं संकुचियं पसारियं
रुयं भंतं तसियं पलाइयं आगदगदविनाया जे य कीढपयंगा जा य
कुन्युपिवीलिया सब्बे वैहडिया सब्बे तेइडिया सब्बे चउरीडिया
सब्बे पंचिडिया सब्बे तिरिक्खज्ञोणिया सब्बे नेरइया सब्बे मणुया
सब्बे देवा सब्बे पाणा 'परमाहमिया । एसो खलु छट्ठी जीव-
निकायो "तसकायो" त्ति पतुच्चइ ॥

इच्चेसि छण्हं जीवनिकायाणं नेव सबं टंडं समारभिज्जा,
नेवन्नोर्हि दंडं समारंभाविज्जा, टंडं समारम्मन्ते वि अन्ने न 'सम-
णुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं 'वायाए काएणं
न करेमि न कारवेमि 'करेन्तं पि अन्नं न समणुजाणामि तत्स भन्ते
पदिक्रमामि निन्दामि 'गरिहामि अप्पाणं वोसिरामि ॥

पढ़मे भन्ते महव्वए पाणाइवायाओ वेरमणं । सबं भन्ते
पाणाइवायं पच्चकखामि, से झुहुमं वा चायरं वा तसं वा थावरं वा ।
नेव सबं पाणे अइवाएज्जा, नेवन्नोर्हि पाणे अइवायावेज्जा पाणे
अइवायते वि अन्ने न 'समणुजाणामि जावज्जीवाए तिविहं तिवि-
हेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि 'करेन्तं पि अन्न
न समणुजाणामि, तत्स भन्ते पदिक्रमामि निन्दामि "गरिहामि
अप्पाणं वोसिरामि, पढ़मे भन्ते महव्वए उवट्टिओ मि । सब्बाओ
पाणाइवायाओ वेरमणं ॥ १ ॥

अहावरे दोच्चे भन्ते महव्वए मुसावायाओ वेरमण ।
सबं भन्ते मुसावायं पच्चरन्खामि से कोहा वा लोहा वा
भया वा नेव मयं मुसं वएज्जा नेवन्नोर्हि मुसं वायावेज्जा
मुसं वयन्ते वि अन्ने न "समणुजाणामि जावज्जीवाए तिविहं
तिविहेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि
'करेन्तं पि अन्नं न समणुजाणामि तत्स भन्ते पदिक्रमामि
निन्दामि "गरिहामि अप्पाणं वोसिरामि, डोच्चे भन्ते मह-
व्वए उवट्टिओ मि । सब्बाओ मुसावायाओ वेरमणं ॥ २ ॥

१ च क्रिं चि २ च परमहन्ति, क्र परमहन्ति न स्तो ३ क्र प-
क्रन्युजागिज्जा ४ अ चयान् ५ च क्रिं नि ६ च गग्हानि ७ क्र प-
क्रन्युजागिज्जा ८ च चयान् ९ च क्रिं नि

अहारे तर्च मर्मी महावर अदिकादायाओं द्वैरमर्य । सु
मर्मी अदिकादाय वर्षकालामि सं वास्त्रे वा नवो वा रस्त्वा ।
अव्य वा बहु वा भव्य वा शूल वा विकल्पता वा अदिकालता वा दै
सुर्व अदिर्व पिण्डादा वेषन्तेहि अदिर्व पिण्डादा, अति
पिण्डालो वि असै न समयुक्तायामि जावदीपाए तिपिहि तिरिरो
मर्मर्य वापाठ काट्यर्ण न द्वारमि न वारदीमि कर्त्तुर्त वि आ
न समयुक्तायामि, तरतु मर्मी परिकल्पमामि किम्बामि 'स्थिर्य'
अव्याय दौकितामि तरच मर्मी महावर उवाचिता मि । साक्षा
अदिकादायाओं द्वैरमर्य ॥ १ ॥

अहमर चक्रवर्त मन्त्रे महावर्ण मित्राभ्यो देवमन्त्रे
सम्भ भास्मे मेषुर्वं परम्पराक्षामि से शिर्वं का माषुर्ले का तिरि
क्षत्तगोमिर्वं का बंद नाहे माषुर्वं लेखेग्जा लेखादि माषुर्वं
लेखादि ग्जा माषुर्वं सम्भास्मे वि अहो न लभेषु ग्रज्ञामि लभां
उर्मीचाप लिंगादि लिंगिह्यं मिष्ठार्वं कायाद् चक्रवर्तं न वर्णेति
न वारेत्तमि वरेत्त वि लभ न सम्भुजामामि लभत भी
पद्धिक्षमामि विम्भामि वरिहामि अप्याद्वं दौलिहामि चक्रवर्ते
मास्त महावर्ण उष्टुप्ता मि । लभाभ्यो भास्माभ्यो वरमन्त्रं ॥ ३ ॥

भावात् पञ्चम भूता महाकार परिम्प्राणात् दैरपते
सुख भूता परिम्पर्य पञ्चमात्मि त अर्थं वा वृद्ध वा अर्थं
वा वृद्ध वा विवेक वा अचिन्त्यता वा वैत उर्ध्वं परि-
म्पर्य परिम्पर्य तत्त्वात् परिम्पर्य परिम्पर्य वैत वैत
परिम्पर्य परिम्पर्य वि भूता त भूमिकात्मामि भावात् वैत
नित्रित तिद्वयं भूता वायाए कारणं त वैतमि वै कारणं
भूता वि भूता त भूमिकात्मामि तरम् भूता परिम्पर्यामि
नित्रित वैतितामि भूयाए कासितामि पञ्चमे भूता भूतद्वय
उत्तरात् वि त भूता परिम्पर्यामि वैतम् ॥ ५ ॥

आतावर उड़ाने के लिये अधिकारीकांडी बैठकें। सर्वोच्च भूमि शासकायज्ञ प्रश्नामुदायित ले गए हैं जो वार्षिक वा नवार्षीय साहस्रमय का नव नियम तार खुलासा करेंगी।

रुडं सुन्दरते वि उन्ने न 'चन्द्रजाणानि लावर्जीवाए तिविहं
तिविहेपं नपेण 'वायार व्राएणं न करेनि न काखेनि 'करेन्तं
दि अन्तं न चन्द्रजाणानि तत्त्वं मन्ते पहिक्कामि निन्दामि
'गतिहानि अप्याणं बोचिगानि 'छटे मन्ते वर उवडिओ मि !
सच्चातो उडनोयजाओ वैग्नणं ॥

इच्छेयादं पत्र महन्नवाईं चउलोयगवेमपञ्चाईं अच-
हियड्डपाए उदरुपञ्चित्तापं विहरमि ॥ ३ ॥

ते भिक्खु वा निकुर्जा वा चंद्रविष्यपदिहयपन्त्र-
कर्त्तानपावक्त्वे दिया वा राओ वा पराओ वा परिचागनी
वा सूचे वा डानमाणे वा चे पुर्वि वा भिर्ति वा चिलं
वा छेलं वा चक्रक्त्रं वा कार्यं सक्रक्त्रं वा वन्यं हन्द्येन वा
पालण वा कठोर वा 'क्षिणिवेष वा अहुलियाए वा 'चला-
याए वा चलाहन्येग वा नालिहेच्चा न विलिहेच्चा न
घट्टेच्चा न निन्देच्चा अलं नालिहेच्चा न विलिहेच्चा न
बडुवेच्चा न निन्दावेच्चा अलं बालिहन्तं वा विलिहन्तं
वा घट्टनं वा लिन्दनं वा न 'जन्मुजापानि जावर्जावाय
तिविहं निविहेषं नगेषं 'वायाए आएषं न करेमि न कारवेनि
'करेत्वं पि अलं न चन्मुडापानि तस्तु भन्ते पद्मिक्तानि
निन्दानि 'गारिहानि अप्याए वौचिपानि ॥ ७ ॥

ते निक्षेप वा निक्षुर्ण वा संजयविरयप्रहितपद्धति
क्षमादपादक्षम्ये द्विरा वा चतुरो वा पारिचतामी
त्रा सूचे वा चाग्रनामे वा मुँ इयं वा शोतुं वा हिन्दं वा
भृहिं वा वर्गं वा हृतशुणं वा सुद्धोदगं वा लद्धल्लं वा
क्षयं उड्डोल्लं वा क्षयं चाचिपिंडं वा क्षायं चाचिपिंडं वा
क्षयं नालुच्छेजा न चंठुसेजा न आवलुच्जा न पर्वलुच्जा
न उक्क्वलुच्जा न पक्क्वलुच्जा न आपवेज्जा न पववेज्जा
अल्लं नालुच्जेजा न चंठुसावेज्जा न आवलुवेज्जा न

१५८ द. नम्बर में १८० रुपये दून को दें तिरंगा वाले

परमित्येतत्ता न अकलीयतेतत्ता न परमीत्येतत्ता न आदि-
मित्या न व्याख्येतत्ता अन्ते नामुत्तमते वा संकुलत्तमते वा आदि-
मित्या वा क्लीडित्या वा अकलीडित्या वा परमीडित्या वा आदि-
मित्या वा परमीडित्या वा उम्मुक्षावाचामि, आदिगीचाद तित्विं
तित्विंदित्ये मानेत्ये वाचाप्य व्याप्त्ये न करेमि व कारणेमि करेत्ये
पि अत उम्मुक्षावाचामि तत्त्वं भूते पदिक्षमामि तित्वामि
परिद्वामि अप्यात्म बोधिरामि ॥ ८ ॥

से भित्त्यु वा भित्त्युषी वा संबद्धिरजपदिक्षपरम-
क्षावाचयास्तम्भे दिया वा एओ वा परम्भो वा परिद्वाम्भो
वा सुते वा जामरमाणे वा, से जग्नि वा द्वात्मते वा
हम्मुरी वा अर्प्य वा आहे वा भावाप्य वा द्वाम्भिं वा
ज्ञे वा न उभेत्या न चतुर्म्भा व उम्माडित्या व तित्वा-
देत्या अर्थे व उभावेत्या व चतुर्वेत्या व उभास्तावेत्या व
भित्त्यावेत्या, अत उभते वा चतुर्वे वा उभाक्षेत्ये वा भित्त्या-
क्षेत्ये वा व उम्मुक्षावाचामि आदिगीचाद तित्विं तित्विंदित्ये
व्याप्त्ये वाचाप्य व्याप्त्ये व करेमि व कारणेमि करेत्ये पि अते
न उम्मुक्षावाचामि तत्त्वं भूते पदिक्षमामि तित्वामि भूते
हुम्मिअप्यात्म बोधिरामि ॥ ९ ॥

से भित्त्यु वा भित्त्युषी वा संबद्धिरजपदिक्षपरम-
क्षावाचयास्तम्भे दिया वा एओ वा परम्भो वा परिद्वाम्भो
वा सुते वा जामरमाणे वा से दियत्वा वा दित्वुपत्येत्वा वा
ताहिंदित्ये वा परीज वा परायात्ये वा उम्माप्य वा चाहु-
प्राप्य वा दित्वुपत्येत्वा वा दित्वुपत्येत्वा वा दित्वु-
पत्येत्वा वा दित्वुपत्येत्वा वा सुदैव वा अप्यव्यो वा चावे चाविर-
वा वि दोग्यात्वा व दृष्टित्या न शित्यावे वा वा व दृष्टित्या
अर्थे कृप्त्यत्वा वा चाहुपत्येत्वा वा व उम्मुक्षावाचामि आदिगीची
वाच तित्विं तित्विंदित्ये मानेत्ये वाचाप्य व्याप्त्ये व करेमि व

१ व व उभास्तम्भेत्या व उभाप्यी २ व उभते व उभाम्भिं.
५ व व उभित्या व भित्या व उभाम्भित्या व उभाम्भित्या व भित्या.
६ व व उभास्तम्भित्या व उभाप्यी व भित्येत्वा व ७ व व उभत्या,
व उभित्या व व उभाम्भित्या

कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पढिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ १० ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुन्ते वा जागरमाणे वा, से वीएसु वा वीयपहटेसु वा
खटेसु वा खटपहटेसु वा जाएसु वा जायपहटेसु वा हरिएसु
वा हरियपहटेसु वा छिन्नेसु वा छिन्नपहटेसु वा सचि-
त्तेसु वा सचित्तकोलपडिनिस्सएसु वा न गच्छेज्जा न
चिट्ठेज्जा न निसीएज्जा न तुयट्टेज्जा, अन्नं न गच्छावेज्जा
न चिट्ठावेज्जा न निसीयावेज्जा न तुयट्टावेज्जा, अन्न गच्छन्ते
वा चिट्ठत वा निसीयन्तं वा तुयट्टन्तं वा न समणुजाणामि
जावज्जीवाए तिविह तिविहेण भणेण वायाए काएण न
करेमि न कारवेमि करेन्त पि अन्नं न समणुजाणामि, तस्स
भन्ते पढिक्कमामि निन्दामि 'गरिहामि अप्पाणं वोसिरामि ॥ ११ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुन्ते वा जागरमाणे वा, से कीड वा पथगं वा कुन्धुं
वा पिवीलिय वा हृत्यंसि वा पायसि वा वाहुंसि वा
‘जर्खंसि वा उद्रसि वा सीसासि वा ‘वत्थासि वा पडिग-
हंसि वा रयहरणसि वा गोच्छुंसि वा उडुगसि वा दण्ड-
गसि वा पीढगसि वा फलहसि वा सेज्जंसि वा संयार-
गंसि वा अन्नयरसि वा तहप्पगारे उवगरणजाए तओ संज-
यामेव पडिलेहिय पडिलेहिय पमज्जिय पमज्जिय ‘एगन्ते
अवणेज्जा, नो ण संघायमावज्जेज्जा ॥ १२ ॥

अजयं चरमाणो उ पाणभूयाइं हिंसइ ।

वन्धइ पावय कम्मं, तं से होइ कडुच फलं ॥ १ ॥

१ च गरझामि २ त्त ऊनि वा ३ त्त वत्थसि वा पायगाति वा
रंयहरणति वा क्षमलति वा गुच्छति वा उडुयासि वा ढडनि वा, अ वत्थति वा
पायपुठणनि वा रनहरणसि वा क्षमलनि वा पडिगहति वा उडगसि वा ४ अ क-
५ ष एगन्तमध्यमेज्जा

બજેટ પ્રયોગો તુ પાદમણાર્ડ રીતા

वार्षिक पालिपं वर्षम् । ते ये एष चतुर्वर्षीयः ॥ १ ॥

महाराष्ट्र विभागीय उ पालस्पर्स निवास

बालवद पावर्य चम्पे, तो लै दौय चम्पे पहुँच = ३

अन्यथा संप्रसारी न संप्रसार्य एवं

परम्परा विद्या का अध्ययन तो से दोष विद्या का अध्ययन चाहिए ॥

अन्यथा तासाच्ये उ पाष्टपदां मिळेत

प्राप्ति प्राप्ति रूपे, ते ते ते ते ते ते ॥ ५ ॥

स्वामी संसारी रामानन्द द्वितीय

प्रथम पात्रसंक्षेप वर्णना द्वारा संपादित : ५

साजो साहित वाली विद्या ।

सांख्यिकी सामग्री पर्याप्त कम्पनी न होती ॥ ५ ॥

सर्व चार सर्व लिपि जाति भाषा, सर्व लिपि

सर्व इति जाति योग्य संवाद एवं उपर्युक्त

प्राप्ति विद्या विद्या विद्या विद्या

प्रियांका ने अपनी बहन को देखा।

साधुवाचारावृत्तिमन्त्र वाद यज्ञा महाकृष्ण
सम्म लक्ष्मी वासि वासि विष्णु वरदानेश् ॥

महाराष्ट्री नियमांशी विभिन्न विभिन्न विभिन्न

संग्रह विभाग संस्कार एवं प्रतीक्षा।

उससे पि रामर्जन साहा ने गोपी दी चमाले ॥ ११ ॥

संगीत विषय साहित्य अवधि विषय साहित्य।

संपर्क भेदभाव से यापि चौकी । १३

सो शाम तिविष्णुवा अर्पिता मि तिविष्णु

संस्कृत विषयका सामग्री उपलब्ध : १५

सामंतवार्ता विषये उपरोक्त विवरण सम्पूर्ण रूप से विस्तृत विवरण

तथा यह विद्या सर्वानन्द वापेसी ॥१॥

प्राया यह अवधि लगती है कि प्रायः सभी

तथा पुराय च गत च एव सात्य च मात्रम् ॥ १६ ॥

१०८ अंग विभाग नाम प्रेस्क्रिप्शन की सेवा

१३० अपेक्षा वर्तमान विवरण इन सभाओं तक विस्तृत विवरण
देखने के लिए उपर्युक्त विवरण विवरण विवरण विवरण १३०

जया पुण्णं च पावं च वंधं मोहं च जाणइ ।
 तया निविन्द्ये भोए जे दिव्वे जे य माणूसे ॥ १६ ॥
 जया निविन्द्ये भोए जे दिव्वे जे य माणुते ।
 तया चयइ संभोगं नार्विमतरखाहिरं ॥ १७ ॥
 जया चयड संभोगं सार्विमतरखाहिरं ।
 तया मुण्डे भवित्ताणं पञ्चयह अणगारियं ॥ १८ ॥
 जया मुण्डे भवित्ताणं पञ्चयह अणगारियं ।
 तया संवरसुक्कटुं धम्मं फासे अणुत्तरं ॥ १९ ॥
 जया संवरसुक्कटुं धम्मं फासे अणुत्तरं ।
 तया धुणइ कम्मरयं अवोहिकलुतं कहं ॥ २० ॥
 जया धुणइ कम्मरयं अवोहिकलुतं कहं ।
 तया सञ्चत्तगं नाणं दंसणं चाभिगच्छइ ॥ २१ ॥
 जया सञ्चत्तगं नाणं दंसणं चाभिगच्छइ ।
 तया लोगमलोगं च जिणो जाणइ केवली ॥ २२ ॥
 जया लोगमलोगं च जिणो जाणइ केवली ।
 तया जोगे निरुभित्ता सेलैर्ति पाढिवज्जइ ॥ २३ ॥
 जया जोगे निरुभित्ता सेलैर्ति पाढिवज्जइ ।
 तया कम्मं खवित्ताणं तिद्वि गच्छइ नीरओ ॥ २४ ॥
 जया कम्मं खवित्ताणं तिद्वि गच्छइ नीरओ ।
 तया लोगमत्थयत्यो तिद्वो भवइ सासओ ॥ २५ ॥
 स्त्रहत्तायगत्त चमणस्त सायाडलगस्त निगामसाइत्त ।
 उच्छ्वोलणापहाविस्त इलहा सोगगइ तारिसगत्त ॥ २६ ॥
 तवोगुणपहाणस्त उज्जुर्मधरस्तनिसंजमरयत्त ।
 परीत्तहे जिणन्नस्त स्तुलहा सोगगइ तारिसगत्त ॥ २७ ॥
 पच्छावि ते पयावा त्तिष्ठं गच्छन्ति अमरमवणाई ।
 जेसि पिगो तवो नंजमो य खन्ती य वम्मचेर च ॥ २८ ॥
 इच्छेयं छज्जीवणियं सम्भाहिष्टो सया जए ।
 'इलहं लभित्तु सामन्यं कम्मुणा न विराहेज्जासि ॥ २९ ॥
 ॥ त्ति वेमि ॥

॥ चउत्यं छज्जीवणियज्ञयणं समत्तं ॥

१ अ निविन्द्ये २ अ नज्जोगे, क घ तज्जोग ३ अ क व ग घ.
 पञ्चपड़ ४ व जोर् ५ च ववेचान ६ अ क घ हड़ ७ अ. क त घ.
 फ्लोट्ट; ग फ्लोट्ट ८ च सोगड ९ क निझो १० च दुल्म

॥ पश्चमपञ्चाशय—पश्चामा उत्तमभा ॥

लक्षण विस्ताराकर्त्तव्य अनेकर्त्ता भ्रष्टचिह्नी ।
 हमज वर्मर्णांश्च भावपादं यद्युपात ॥ ५ ॥
 लगाम का लक्षण वा कोवरामादी सुर्खी ।
 वा मन्त्रमणुदिवादी आविष्टितव्य वैष्णवा ॥ ६ ॥
 पुरज्ञा चुबमापात धार्याश्च छार्टि चौर ।
 वउमन्ता चीयागियादी दुर्ज य इगमहित्ये ॥ ७ ॥
 आगार्द विसर्व गार्जु विग्रहतु परिवर्त्तय ।
 साक्षमज व वर्णुरज्ञा विग्रहमात्र वर्णद्वये ॥ ८ ॥
 वर्णहाता य अ तर्य वर्णगम्भी व भैरव ।
 विस्तारा वाचमृद्याद तां ज्ञाव यापर ॥
 नमा नम त वर्णुरज्ञा र्भूत्य सुनमादित ।
 तां अस्त्र वर्णात्र व्रिष्टमद वर्णम ॥ ९ ॥
 हक्षाल हर्ताय वार्ति तुमगार्ति व र्भैर्य ।
 साक्षाक्षमहि पाण्डित लक्षणा ते लक्षणे त ॥ १० ॥
 त वर्णुरज्ञ वासे वाक्यम वाहियाप व वाहित्य ।
 साक्षात् व वायम विविच्छुल्लिपारमनु वा ॥ ११ ॥
 त वर्णुरज्ञ विलक्षणा वामपौत्रमाचय
 वभयावित्य विलक्षण वाग्जा वाय विलक्षिदा ॥ १२ ॥
 लक्षण वर्णमस्तु लक्षणाद लमिक्षणी ।
 हात्ता वहाय र्भैर्जा नमस्त्वामिति व र्भैर्जां ॥ १३ ॥
 तमा एव विषाणिता वासे तुम्हेवहृत्य ।
 हक्षाला वमलामत सुर्खी व्यक्तमस्तित्य ॥ १४ ॥
 स्वयं तुव वाचि वित वाप हृष वर्त ।
 लक्षित्वा कल्प तुक्ष तुमा विवर्तय ॥ १५ ॥
 वाहुव्यय वाहाय अव्याटितु वाहागत ।
 हपिताय वहामात्र विलक्षणा सुर्खी चौर ॥ १६ ॥

१ व वर्णवित्य २ व वाक्ये ३ व वेत्तात्मे, व वेत्तात्म ४ व
 व वर्णना ५ व विलक्षण व विलक्षण-विलक्षण ६ व लक्षण्य ७ व लक्षण
 व लक्षण ८ व व वाति ९ व व वृत्तिवित्य, व विलक्षणी १० व व लक्षित्वा

द्वद्ववस्त न गच्छेज्जा भासमाणो य गोयरे ।
हसंतो नाभिगच्छेज्जा कुलं उच्चावर्य सया ॥ १४ ॥

आलोयं थिमगलं दारं सन्धि दग्मवणाणि य ।
चरंतो न विनिज्ज्ञाए संकट्टाण विवज्जए ॥ १५ ॥

रन्नो 'गहवर्षणं च रहस्सारविषयाण य ।
सकिलेसकरं टाणं दूरओ परिवज्जए ॥ १६ ॥

पडिकुट्टकुलं न पविसे मामगं परिवज्जए ।
अच्चियत्तकुलं न पविसे चियत्तं पविसे कुल ॥ १७ ॥

साणीपावारपिहियं 'अप्पणा नावपगुरे ।
कवाड नो पणोल्लेज्जा 'ओगहंसि अजाइया ॥ १८ ॥

गोयरगपविष्टो उ वच्चमृत्तं न धारए ।
'ओगासं फासुयं नच्चा 'अणुञ्जविय वोसिरे ॥ १९ ॥

'नीयदुवारं तमसं कोट्टगं परिवज्जए ।
अचक्कुविसओ जत्य पाणा दुप्पाडिलेहगा ॥ २० ॥

'जत्य पुण्फाइं वीयाइं विप्पइणाइं 'कोट्टए ।
अहुणोवलित्तं ओळुं दृष्टूणं परिवज्जए ॥ २१ ॥

एलगं दारगं साणं वच्छुग चावि 'कोट्टए ।
उहङ्गिन्या न पविसे 'विडहित्ताण व सज्जए ॥ २२ ॥

असंसत्त पलोएज्जा नाइद्वावलोयए ।
उप्पुल्लं न विनिज्ज्ञाए 'नियहेज्जा 'अयंपिरो ॥ २३ ॥

अइभूमि न गच्छेज्जा गोयरगगओ मुणी ।
कुलस्त भूमि जाणित्ता मियं भूमि परक्कमे ॥ २४ ॥

तत्येव पडिलेहिज्जा भूमिभागं 'वियक्खणो ।
'सिणाणस्त य वच्चवस्त 'संलोगं परिवज्जए ॥ २५ ॥

'दग्महियआयाणे वीयाणि हरियाणि य ।
परिवज्जन्तो चिट्टेज्जा सच्चिन्दियसमाहिए ॥ २६ ॥

१ अ म गिहवर्षण २ अ रहनागफियाणि ३ सु अप्पणो ४ च
ओगह से ५ च ओयात ६ च अणुञ्जायमि ७ क णयिदुवार, घ णीझदुवार,
८ अ जत्य पाणाइ ९ त्रुट्टए १० च. विडहित्ताण; न विहुड्ताण च; अ
विओत्ताण वस जर् ११ क त्र नियटिज्ज १२ अ अयपिरे १३ अ वियक्खणे.
१४ च नणाणम्न १५ च नलोय १६ अ घ दग्मटी व आयाणे

तथा मे चिकुम्भाम आदर पावर्हावी ।
 अहमिषि न यदेश्वा पहियादेश चिष्ठि ॥ १६ ॥
 आहरनी मिया तथा दग्धाहेश घोषवी ।
 दिल्लिय पहियाहेन न म चक्ष्य तारिख ॥ १७ ॥
 कमाइमार्ही पावामि दीयामि हरियामि य ।
 अमातपरि नर्वा तारिख पहियाहेय ॥ १८ ॥
 साहु मिकलितावेल लिप्ति लिप्ति य ।
 नहु लमण्डाय उपर्य भवयादिष्या ॥ १९ ॥
 आयाहाना चहुता आदर पावर्हावी ।
 दिल्लिय पहियाहेन न म चक्ष्य तारिख ॥ २० ॥
 पुराम्भज चक्ष्यत एत्तिए भवद्यवा या ।
 दिल्लिय पहियाहेन न म चक्ष्य तारिख ॥ २१ ॥

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उच्चभास्त्र लालितिरु मध्याहन मधुवाहनम् ।
 दीप्तियाम गाहुत्तर मजामिता भजते होमे ॥ २२ ॥
 चक्ष्य दिल्लिय पहिय आग्निय पितृ दूक्षुमास्त्र य ।
 गङ्गाहुमन्त्रहु गाहुत्तर चक्ष्य ॥ २३ ॥
 अमामृत्य चक्ष्यत एत्तिए भावद्यवा या
 दिल्लिय न इच्छुता दग्धाहेन म चहि चह ॥ २४ ॥
 समाहु चक्ष्यत एत्तिए भावद्यवा या ।
 दिल्लिय पहियुज्ज्वाल च तस्यानिष्य भय ॥ २५ ॥
 चाण्ड तु भुजमाजाव या तस्य दिल्लिय
 दिल्लिय न इच्छुता एत्तर त पहिलेह ॥ २६ ॥
 चाण्ड तु भुजमाजाव या त्रि तस्य दिल्लिय ।
 दिल्लिय पहियुज्ज्वाल त्रि तस्यानिष्य भय ॥ २७ ॥
 चुम्पिकील उत्तम्य दिल्लिय पहिय आग्नियावी ।
 भुजमाज दिल्लिय भुजर्णन पहियाय ॥ २८ ॥

१ च चाण्ड नालितीरु ए लेखी च च लक्ष्मी ८
 च चमिता च चाण्ड न चम्पी च लिप्ती ९ च चक्षु ।
 च च च चाण्ड नालितीरु १ च चम्पी ११ च च तुष्टि १२
 च चमिता

सिया य समणद्वाए गुव्विणी कालमासिणी ।
 उठिया वा निसीएज्जा निसन्ना वा पुण्ड्रद्वाए ॥ ४० ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पिय ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४१ ॥
 थणग 'पिज्जएमाणी दारगं वा कुमारियं ।
 तं निक्षिवविच्छु 'रोबंतं आहरे पाणभोयं ॥ ४२ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पिय ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४३ ॥
 'जं भवे भत्तपाणं तु कप्पाकप्पमि संकिय ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४४ ॥
 'दगवारएण पिहिय नीसाए पीटएण वा ।
 लोटेण वा वि लेवेण स्तिलेसेण व केणइ ॥ ४५ ॥
 त च उर्द्धभट्टिउं दिज्जा समणद्वाय व 'दावए ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४६ ॥
 असणं पाणग वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा डाणद्वा पगडं इमं ॥ ४७ ॥
 'तारिसं भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४८ ॥
 असणं पाणग वा वि खाइमं साइमं तहा ।
 ज जाणेज्ज सुणेज्जा वा पुण्णद्वा पगडं इम ॥ ४९ ॥
 त भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५० ॥
 असणं पाणग वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा वणिमद्वा पगडं इम ॥ ५१ ॥
 त भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५२ ॥
 असणं पाणग वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा समणद्वा पगडं इम ॥ ५३ ॥

१ अ पिज्जमाणी, २ अ घ धणव पिज्जेमाणी २ अ ग घ रोयन ३ अ
 पुस्तके अय श्लोको न दृश्यन्ते, गुजरमानपामधत्ताद्दनुवादो दृश्यते ४ क घ.
 दगवारेण; अ दगवाहेण ५, च दायर ६ क घ ग घ तं भवे



निम्नेर्णि फलम् पीढ़ 'उम्मवित्ताणनान्दे ।
 'मंचकाल च पासायं 'समण्ड्राप व दावर ॥ ६७ ॥
 दुर्द्वाराणा पदटेज्जा हन्त्य 'पायं व लूप ।
 पुष्टविर्जिये वि हिनेज्जा जे य 'त निन्निया जगा ॥ ६८ ॥
 एयारिस्त महाद्वामे ज्ञाणिक्षण भरेनियो ।
 तम्हा मालोहर्दं भिक्ष्व 'न पटिगण्ठंति नज्जग ॥ ६९ ॥
 कद मूलं पलंब वा आमं उक्तं व नज्जिर ।
 तुंदागं नित्वं च आमग परिवर्जण ॥ ७० ॥
 तरेव 'ननुत्तुण्डाइं 'कीलत्तुण्डाइ आयणे ।
 सक्षहाल फाणिय पूर्यं अन्तं वा वि नहाविह ॥ ७१ ॥
 'विश्वावदाणं पन्दुं रणण परिकासिय ।
 दितिय पटिश्वाइक्ष्वं न मे कप्पड तारिस्त ॥ ७२ ॥
 वहुअठियं पोग्गलं "अणिमिम वा वन्दुक्षंदयं ।
 अन्यियं "तिद्य विलं उच्चुदें च 'मंवलि ॥ ७३ ॥
 अप्य निया "भोवणजाण 'वन्दुत्तज्जयधन्मिल ।
 दिनियं पटिश्वाइक्ष्वं न मे कप्पड तारिस्त ॥ ७४ ॥
 तहुन्द्वचावद पाणं अदुवा "शरध्रोयण ।
 संसरमें चाडलोडग अहुणाधेय विवर्जण ॥ ७५ ॥
 जे ज्ञाणेज्ज चिरावोयं भर्त्त दंसणेण वा ।
 'पटिपुन्डिज्जण नोच्चा वा जे च निन्संकिय नवं ॥ ७६ ॥
 'अजीर्वं परिणय नच्चा पटिगाहेज्ज नंजण ।
 अह नकियं 'नवेज्जा आनाइज्जाण 'रेत्रण ॥ ७७ ॥
 योवमासावणद्वाप दृष्ट्यगम्मि 'दलाहि मे ।
 मा मे अच्चविलं पृथं नाल 'तप्तविजित्तण ॥ ७८ ॥

१ क च उन्नदिनान्मन्ते च ओन्नदिनान्मन्ते २ अ क म न घ नम
 कालं च ३ च च नमण्ड्रा प्व दावर ४ च पाय च ५ च नक्षिन्निय ६ च न
 पटिगाहेज्ज नन्द ल न गद्विगिन्नहि ७ च नदु ८ च शेन्द्र ९ च नक्षम, च
 चक्षुलि १० च विक्षेपमा ११ क लु उपानिन्त १२ च तेन्दुष १३ च च च
 चिद्यादि १४ क भोवाइज्जान १० च दुर्जित्यधन्मिल, अ दूर्जित्यधन्मिल
 १६ क दायोअग गय वायोदा १७ च च दृष्ट्यगम्मि १८ च जक्षीय १९
 च हेज्जा २० च गेत्रद २१ क दलह २२ अ ग घ नम्त; क निन्द

त च भर्त्तरित पूर्व वार्ष दण्डविवित्तये ।
 तिनिष पदिष्योऽप्यन न मे कष्ट्या तारिते ॥ ८५ ॥
 त च इति अकामये ग्रिमद्यत्व पदिष्यित्युर्व ।
 त शप्त्यत्वे विष्व लो वि अवस्था वारवर ॥ ८६ ॥
 एवत्तमग्रजमित्ता अचित्ते पदिष्येहिषा ।
 अप पदिष्युत्त्रज्ञा पदिष्य पदिष्यमे ॥ ८७ ॥
 मित्ता य पापरामपभो हस्तेज्ञा परिमीत्युर्व ।
 चोद्युर्व भित्तियुर्व वा पदिष्यहित्याप कासुरे ॥ ८८ ॥
 भक्त्युत्तर्गित्तु महाकी पदिष्यउत्तमिम संकुठै ।
 इत्यत्त मैत्रसरीक्षता तत्त्वं मृत्यित्तम संबद्ध ॥ ८९ ॥
 तत्त्वं न बुद्धमावस्त्वा अत्तिवे क्षण्ट्यो तिषा ।
 तण्डुत्तमध्यार वा वि भर्त्त वा वि तत्त्वापित्त ॥ ९० ॥
 त इत्यत्तर्गित्तु न विकित्तये आत्मपत्त वे उत्त्वर ।
 इत्यत्त न यद्युत्तवे पर्वत्तमवाक्षये ॥ ९१ ॥
 एवत्तमग्रजमित्ता अचित्ते पदिष्येहिषा ।
 अद्य पदिष्युत्तेज्ञ ए हस्त्य पदिष्यमे ॥ ९२ ॥
 तिषा य भिक्षा हस्तेज्ञा भित्तियामप्यम्भ योत्युर्व ।
 मार्पित्तपापाद्यमावस्त्वम् 'उत्युर्व पदिष्यहिषा ॥ ९३ ॥
 तिष्वत्त्वं पदिष्यमित्ता चुमान दुहत्तं सूची ।
 गतिष्यापहिष्यमाद्याय आमंत्री ये पदिष्यमे ॥ ९४ ॥
 भामाण्डाप वीत्येस्त अद्यत्तार चहत्तमे ।
 गद्यत्तमायद्य चत्र मत्तपात्ये य रीत्यर ॥ ९५ ॥
 उत्तमुत्त्वत्तो अल्पित्तवी भव्यतिक्षेप वैयत्ता ।
 भव्यत्त गुहामयान ये जहा यत्तिवे यद्य ॥ ९६ ॥
 त अम्मामात्ताप हात्ता पुर्व्य पर्वत्ता व वे वहै ।
 पुर्व्या पदिष्यम तत्त्वा वीत्यिहौ वित्तय शम्भे ॥ ९७ ॥
 भहा जिवेहित्तपापमा वित्ती चाहूप वीत्यित्ता ।
 मोक्षमात्ताप हात्ता नाहौहस्त चारमा ॥ ९८ ॥

त तत्त व गम्भीरेत्ता त व वित्ते । य व व वित्तु ॥ ९९ ॥
 त्तुम व तुम १० व वेत्तमे व व वित्तेत्ती चारमा ।

‘न्नोक्तरेण परित्ता चरेत् विग्रहेयदै ।
चक्षारं पटुवित्ताणं दीर्घनेत्रं लग्नं सुर्जी ॥ १३ ॥
वीक्षनतो उन्म चिते हितन्दृष्टं लानन्दितो ।
उह ने अपुण्हं कुञ्जा चाहू हौङ्गनि वासितो ॥ १४ ॥
चाहूवे वो चिदन्ते निनतेऽन्त लहूक्षमं ।
उह रथ्य क्रृष्णन्दृष्टा तेहि चाहू हृष्टं ॥ १५ ॥
जह कोउ न उच्छुर्जा तजो सुर्जन ‘एकओ ।
आलोक सादणे चाहू ज्यं अपरिज्ञाविद्यं ॥ १६ ॥
‘नित्यं व कहुयं व कनाथं अविद्यं व महुरं लवनं वा ।
‘एव लट्ठन्दृष्टुरउन्म लहुयं व सुर्जन्दृष्टं संजय ॥ १७ ॥
अरत्त विरतं वा वि चूडयं वा अचूडयं ।
उहुं वा उड वा सुकर्णं सुकुम्भाननोदयले ॥ १८ ॥
उपत नाइहीलेउन्म अन्यं वा चहु पाहुयं ।
सुहालहुं सुहार्जीवी सुर्जन्दृष्टा देवतवान्दिव्यं ॥ १९ ॥
इहहुं उ सुहार्जां सुहार्जीवी वि चूडहा ।
सुहार्जुं सुहार्जीवी वो वि रच्छनि नोलाडे ॥ २० ॥

॥ पंचममङ्गलयणं—वीथो उडेनथो ॥

पुर्विक हैं “निष्ठिहितानि” लेखनायाएं चंडप।
 इसमें वा सुर्विं वा चतुर्वे सुर्वे न “छहुदा” ॥ १
 चंडना निष्ठिहिताप्रचल कर्त्ता व गोवरे।
 “उद्दद्वद्वा नीव्राणि उट तेज न चंयेर ॥ २
 ”हृषि कार-सुखदे लग्नापि गवेनप।
 विहिता पुर्वकृष्ट वैभव उत्तरेज व ॥ ३ ॥

१३ व २ द्वितीय वर्ष के बाद से : यह कहा गया है।
२४ व २ वर्ष के बाद से : कृष्णनाथ : वर्ष द्वितीय वर्ष के बाद से : प्रत्यक्ष
प्रत्यक्ष वर्ष के बाद से : वर्ष द्वितीय वर्ष के बाद से : प्रत्यक्ष
प्रत्यक्ष वर्ष के बाद से : वर्ष द्वितीय वर्ष के बाद से : प्रत्यक्ष

अस्त्राणं विकल्पम् भिन्नस् कामः परं य दक्षिणम् ।
अस्त्राणं च विविक्षणा काले काले तुमापरे ॥ ३ ॥
अस्त्राणे अस्त्री भिन्नस् च पवित्रेषु ।
अप्याणं च किञ्चन्मासि तत्त्वित्तुं च अरिष्टिः ॥ ५ ॥
तद अस्त्र चर भिन्नस् दूरग्रा तुरिष्टान्तिः ।
भ्रह्मामा त्वं च सोष्टुमा तत्त्वा त्वं भ्रह्मापात् ॥ ६ ॥
तदुपचारया पाणा भ्रह्माप तुमामदा ।
तदुपुर्वे च भिन्नुग्रा भ्रह्मो द परम्परे ॥ ७ ॥
कावरम्पापित्रा उ च विर्त्तिग्राम वर्त्तय ।
कष्टं च त पदवित्रा विहिताय च संज्ञए ॥ ८ ॥
ज्ञानस फलितं शरं वदाह वा वि संज्ञए ।
भ्रह्मवित्रा च भिन्नुग्रा वीवरम्पाभ्यो द्वृष्टिः ॥ ९ ॥
समाज माहात्र वा वि विवित्रे वा वर्त्तितिः ।
उपमरम्प भ्रह्मापात् वापात् ॥ १० ॥
त अद्विमित्र व पवित्र च भिन्नु वक्तुवीदरे ।
एवत्तमग्रमित्रा तत्त्वा भिन्नुग्राप तंज्ञए ॥ ११ ॥
वर्त्तिमवत्त वा तत्त्वम वापात्तमुभयस्य वा ।
अप्यनित्रे वित्रा द्वाग्रा लभुत पवित्रम्पत्त वा ॥ १२ ॥
पवित्रमित्रे च वित्रा वा तत्त्वा लभित्र विवितिः ।
इवत्तमवत्त भ्रह्मापात् वापात् ॥ १३ ॥
उपमर पवित्र वा वि द्वृष्टिः वा मवत्तिः ।
भ्रह्म वा पुण्य भिन्नित्रा त च लभुवित्रा वाप ॥ १४ ॥
त सद भ्रह्मापात् तु नामदाण भ्रह्मित्रिः ।
वित्रिप विवित्रापात् त म द्वाप्यात तारितः ॥ १५ ॥
उपमर पवित्र वा वि द्वृष्टिः वा मवत्तिः ।
भ्रह्म वा पुण्य लभित्रा त च संमवित्रा वाप ॥ १६ ॥
त सद भ्रह्मापात् तु नामदाण भ्रह्मित्रिः ।
वित्रिप विवित्रापात् त म द्वाप्यात तारितः ॥ १७ ॥

१५८ न समझ १६९ वा ता साक्षरता अंगारा
१८८ वा विषय १७८ अंगारा (वा वा अंगाराम) = अंगा

सालुय वा विरालिय 'कुरुय उप्पलनालिय ।
 मुणालियं सासवनालिय उच्चुम्बुड अनिव्वुट ॥ १८ ॥
 तरुणग वा पवाल रुक्मवस्म तणगस्स वा ।
 अन्नस्स वा वि एरियस्स आमग परिवज्जण ॥ १९ ॥
 तरुणियं वा 'छिवार्दि आमिय भज्जिय 'सङ ।
 दितिय पठियाइकर्व न मं कप्पड तारिम ॥ २० ॥
 तहा 'कोलमणस्मिन्न वेल्य कासवनालिय ।
 तिलपप्पडग नीमं आमगं परिवज्जण ॥ २१ ॥
 तहेव 'चाउलं पिट्ठु प्रियट गा तत्तनिव्वुट ।
 तिलपिट्ठु 'पृजपिण्णाग आमग परिवज्जण ॥ २२ ॥
 कविट्ठु माडलुग च मूलग मूलगात्तिय ।
 आम असत्यपरिणय मणसा प्रि न पत्थण ॥ २३ ॥
 तहेव फलमशूणि वीयमशूणि जाणिया ।
 'विहेलग पियाल च आमगं परिवज्जण ॥ २४ ॥
 नमुयाण चरे भिक्खू कुल उच्चावय भया ।
 नीय कुलमदफ्फम ऊसट्टु नाभिधारण ॥ २५ ॥
 अदीणो वित्तिमेज्जा न प्रिसीएज्ज पाढिण ।
 अमुच्छुओ भोयणस्मि मायन्ने एमणारण ॥ २६ ॥
 वहु परघरे अतिथ विविट्ट ग्वाइमसाडम ।
 न तत्य पंडिओ 'कुप्पे द्वच्छा देज्ज परो न वा ॥ २७ ॥
 सयणासणवत्थ वा भन्तपाण व सजण ।
 अर्दितस्स न कुप्पेज्जा पच्चकरो वि य दीमओ ॥ २८ ॥
 दृष्टिय पुर्णिस वा वि ' ढहर वा महल्लुगं ।
 चदमाण न जाएज्जा नो य ण फरुस वण ॥ २९ ॥
 जे न वदे न से कुप्पे वदिओ न समुक्षसे ।
 एवमन्नेसमाणस्स सामण्णमणुच्छुट ॥ ३० ॥
 सिया एगड्हओ लच्छु लोभेण 'विणिगृहद ।
 मा मेय दाढ्य सत दहूण सयमायण ॥ ३१ ॥

- १ च कुमुयप्पलनालिय २ ग घ देयार्दि ३ क सय; न सिय ४ अ
 कोलमणस्मिन्न वेणुय कासवनालिय ५ अ चालिय पेट्ट ६ क पूडपन्नाग; ७ क
 मारुलिंग ८ अ यहेलग ९ न नाभिधायण १० च फप्पे ११ स हहर्गं
 शी १२ अ स विणिगृहद

अस्त्रायुक्तमी तुत्ता वहुं पार्वं पदुम्प ।

तुत्तोन्नामा ए स हाँद नित्यार्थं च त वच्छद् ॥ १३ ॥

गिरा एवद्भी तन्तुं दिविद् पापमीदर्थं ।

भद्रं भद्रं भारता विग्रहं विश्वमाहूरे ॥ १४ ॥

जार्थं ता इम समया भावद्याही अर्थं मुर्खं ।

तेज्ज्वा लभ एवं तुष्टिकली सुतास्त्री ॥ १५ ॥

प्रवर्णता अताकार्ती भावस्त्रीप्रकामप ।

ततु पत्तर्यं पार्वं भावास्तर्दं च तुम्प ॥ १६ ॥

तुरं च भर्त्यं वा वि भर्त्यं वा मत्तजयं रहु ।

सुतास्त्री न विव विक्षम् अस्ति लारकम्पव्यया ॥ १७ ॥

विशा पक्षार्थी तथा न म व्याह विपाण्ड ।

तत्त्वं पत्तम् ताम्पर नियतिं च तुम्पद म ॥ १८ ॥

वृष्ट लादिपा तत्त्वं सापामासं च विक्षतुया ।

भगवा ए भवित्वार्थी लयर्थं च अतोत्तुया ॥ १९ ॥

विक्षविग्रहा अहा तर्थी अताकमीर्हि तुम्पम् ।

तारिस्तो भावत वि भावाहृ लंगरे ॥ २० ॥

आदिग्रह भावाहृ तुम्पम् वावि तारिस्तो ।

मित्यथा वि वा भावति भव भावीति तारिस्त ॥ २१ ॥

दद तु अनुवद्येही तुम्पम् च विवरज्ञा ।

तारिस्ता मार्गेत वि भावाहृ लंगरे ॥ २२ ॥

ततु तुम्पम् भर्त्यार्थी एर्थार्थं विवरज्ञप रहे

मउत्तमाविग्रहा तत्त्वर्थी व्यवहारसा ॥ २३ ॥

तत्त्वं पत्तम् तुम्पम् अवगासाहुप्रवर्षे

विवर अस्तमुत्त विवरत्तम् तुम्पद म व्यवहै ॥

वृष्ट तु मुखद्याही भ्रुवाम विवरज्ञार्थी ।

तारिस्ता मार्गेत वि भावाहृ लंगरे ॥ २४ ॥

विवर व विवर व विवर व विवर व विवर
विवर विवर व विवर व विवर व विवर व विवर
विवर विवर → विवर विवर विवर विवर

आयरिए आराहेह समणे यावि तारिसो ।

गिहत्या वि णं पूयन्ति जेण जाणति तारिस ॥ ४५ ॥

तवतेणे 'वहतेणे रुवतेणे य जे नरे ।

आयारभावतेणे य कुव्वह देवकिव्विस ॥ ४६ ॥

लज्जूण वि देवत्त उवदन्नो देवकिव्विसे ।

तत्थावि से न याणाइ किं मे किच्चा इमं फल ॥ ४७ ॥

तत्तो वि से चहत्ताण 'लविमही 'एलमूयगं ।

नरय तिरिक्खजोर्णिं वा वोही जत्थ सुद्गुह्यहा ॥ ४८ ॥

एय च दोस द्वूण नायपुत्तेण भासिय ।

अषुमायं पि मेहावी मायामोस विवज्जए ॥ ४९ ॥

सिक्खक्षण मिक्खेसणसोहिं सजथाण बुद्धाण सगासे ।

तत्थ 'भिक्खु 'सुप्पणिहिद्विए तिल्लज्जगुणवं

विहरेज्जासि ॥ ५० ॥ त्ति वेमि ॥

॥ पंचमज्ञायणस्स पिंडेसणाए वीओ उद्देसओ समत्तो ॥

॥ छठमज्ञायणं ॥

नाणदसणसपञ्च संजमे य तवे रयं ।

गणिमागमसपञ्च उज्जाणमिमि समोसदं ॥ १ ॥

रायाणो रायमच्चा य माहणा अदूव खत्तिया ।

पुच्छन्ति निहुयप्पाणो कह भे 'आयारगोयरे ॥ २ ॥

तेसिं सो निहुओ दतो सब्बभूयसुहावहो ।

सिक्खाए सुसमाउत्तो आइक्खह वियक्खणो ॥ ३ ॥

हदि धम्मत्थकामाणं 'निगथाण सुणोह मे ।

आयारगोयरं भीमं सयल दुरहिठिय ॥ ४ ॥

नम्मत्थ परित्तं 'बुत्त ज लोए परमदुच्चरं ।

विलट्टाणभाइस्स न भूयं न भविस्सह ॥ ५ ॥

१ स ग घ च वयतेणे २ च लज्जही, अ लप्सठ ३ स एद्मूयग; घ
एलमूअग ४ अ क ग भिक्ख ५ अ ग सुप्पणिहिद्विए ६ घ आयारगोयरो;
च आयारगोयर ७ च निर्मायाण ८ व योत्तु

नामुद्गविषयार्थ वाटिधार्थ ए त्रै गुच्छ ।

अन्तर्गुडिया चलयाप्ता ही सुन्दर जहां तहा ॥ ५ ॥

दूस अहु य ठाकार्ह जार्थ वास्तुवारम्बम् ।

तार्थ भण्डार द्वाव विभास्पत्तार्थी अस्त्वा ॥ ६ ॥

द्वयार्थ च्याप्तार्थ अच्युतो विदिमार्थी ।

पश्चिमार्थ निष्ठंगार्थ ए लिप्तार्थ लोभवारम्बी ॥ ८ ॥

तार्थमै कहां ठार्थ भावार्थीरेष देखिर्थी ।

अहिसा वित्तार्थ द्वित्ता लक्ष्मपृथु संकल्पो ॥ ९ ॥

जावर्ति खप प्राप्ता तार्थ अनुव चावरा ।

त जालमार्थी वा व दृष्ट वी व वायण ॥ १० ॥

क्षमार्थीर्थ वि राप्तीर्थि जीविर्थि न भरिभिर्थि ।

तम्हा पापकर्त वारे विवर्त्ता वर्तमर्थीर्थि वी ॥ ११ ॥

अप्यन्तु परम्हा वा द्वौष्ठा वा अत वा मध्या ।

हितुम व सुर्ते दृष्ट वी वि अर्थ द्वयावर ॥ १२ ॥

मुमारामार्था ए लौर्यमिस लक्ष्मालाहृदि वर्तहिभी ।

अविलम्बासा व दूर्यार्थ तम्हा मार्से विवर्त्तवर ॥ १३ ॥

दिलमैसमचिन्ते वा उर्ध्वे वा चर्य वा चर्तु ।

द्वामाहृपमाल वि भोगर्हाति भवारेवा ॥ १४ ॥

त अव्यया व गर्वति भी वि विवर्त्तवर परे ।

अर्थ वा विष्वमार्थी वि नामुवार्थीति लंगया ॥ १५ ॥

अवमर्थर्थी वारे प्रमार्थे दुराहित्तिर्थी ।

नायर्ति मुर्जी खपरे भेदापयन्त्रविभिर्थो ॥ १६ ॥

द्वलमपमहम्मस्तु द्वावासलम्मुस्तु ।

तम्हा मद्युजमसार्थ विवर्त्ता वर्ततपैर्थि व ॥ १७ ॥

विवर्त्तुम्मयम लार्थ तार्थ लार्थि व फ़र्तिर्थी ।

त भरिभिर्थिम्मुती नावपुलामीरया ॥ १८ ॥

भ व ज्ञाना व व विवर्त्त व चक्र व व विविक्षा
विवाह ५ भ रह ६ व नो वि वाल ७ व रह जीता वि ८ व
व वालिका ९ व विवाह १० व विवर्त्त ११ व उर्ध्वे १२
व व विवाह १३ व व व विवर्त्तविभिर्थो

'लोभस्सेस अणुप्कासो मन्ने अक्षयरामावि ।
 जे सिया सच्चिहीकामे गिही पव्वहए न से ॥ १९ ॥
 जं पि वत्यं व पाय वा कंवलं पायपुङ्छण ।
 त पि संजमलज्जट्टा धारति ^३परिहिंति य ॥ २० ॥
 न सो परिगहो बुत्तो ^४नायपुत्तेण ताइणा ।
 मुच्छा परिगहो बुत्तो इह बुत्तं महेसिणा ॥ २१ ॥
 सब्बत्थुवहिणा बुद्धा संरक्षणपरिगहे ।
 आवि अप्पणो वि देहंमि नायराति ममाइय ॥ २२ ॥
 अहो निच्चं तयोकम्म सब्बबुद्धेहिं वण्णय ।
 जा य लज्जासमा वित्ती एगभत्तं च भोयण ॥ २३ ॥
 संतिमे ^५सुहुमा पाणा तसा अदुव थावरा ।
 जाइ राओ अपासतो कहमेसाणिय चरे ॥ २४ ॥
 उदउहुं वीयसंसत्त पाणा ^६निव्वडिया भाहिं ।
 दिया ताइ विवज्जेज्जा राओ तथ कहं चरे ॥ २५ ॥
 एय च दोस दद्धुण नायपुत्तेण मासियं ।
 सब्बाहारं न भुजांति निगंथा राइभोयणं ॥ २६ ॥
 पुढविकाय न हिंसति मणसा वयस कायसा ।
 तिविहेण करणजोएण सजया सुसमाहिया ॥ २७ ॥
^६पुढविकाय विर्हिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्रबुसे य अचक्रबुसे ॥ २८ ॥
 तम्हा एयं वियाणित्ता दोस दुगगइवद्दृढणं ।
 पुढविकायसमारंभं जावज्जीवाए वज्जए ॥ २९ ॥
 आउकाय न हिंसति मणसा वयस कायसा ।
 तिविहेण करणजोएण सजया सुसमाहिया ॥ ३० ॥
 आउकायं विर्हिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्रबुसे य अचक्रबुसे ॥ ३१ ॥
 तम्हा एयं वियाणित्ता दोसं दुगगइवद्दृढणं ।
 आउकायसमारंभं जावज्जीवाए वज्जए ॥ ३२ ॥

१ अ घ लोभस्सेमणुप्कासो, क लोभम्नेन अणुप्कासे, च लोभस्सेत्तणु-
 कासो २ अ क ग घ परिहरंति य ३ अ नायपुत्तेण ४ अ मुहुमा ५ अ
 निवहिया, घ निष्वुहिया ६ अ पुढविकाय हिंसतो

आपलंदै न प्रभुति पापये अस्मद्दाय ।
 लिप्तस्तमेऽप्यर कार्ये सात्रजी वि तुण्डकर्त्त ॥ १३ ॥
 पार्वती पश्चिमे वा वि उद्गतं अनुपिसामविं ।
 अह इतिभावी वा वि एव उच्चरभी वि य ॥ १४ ॥
 भूयाजमस्तुमापात्री इत्यगाहे न संक्षमी ।
 ते पर्वतपात्राद्वा संक्षेपा किञ्चित्ता वारये ॥ १५ ॥
 तमहा एवं विषाक्षिता दोषे तुम्बद्यक्षद्वये ।
 तुउक्षायस्तमार्त्ती जापउभीक्षाय वर्णाय ॥ १६ ॥
 अग्निहस्तं उमार्त्ती इत्या मर्त्तीति वारिहै ।
 सापउभाग्नुहै वैरं तेवं तर्पति सेविये ॥ १७ ॥
 ताक्षिक्षेत्रं दसेव तामावित्तुप्रवेष वा ।
 न त वीरगमिष्टुति वीरायैक्षय वा वार ॥ १८ ॥
 अ पि वार्य व पापे वा वैक्षते पापस्तुतावे ।
 न त वाप्तुर्वरति वर्ये परिदर्शिति व ॥ १९ ॥
 तमहा एवं विषाक्षिता दोषे तुम्बद्यक्षद्वये ।
 वारक्षायस्तमार्त्ती जापउभीक्षाय वर्णाय ॥ २० ॥
 इत्येत्तारे व विद्वास्ति मध्यता विषय वाप्तुता ।
 लिप्तिक्षेत्रं कर्त्तव्याप्त्य लौक्याता तुम्बद्यहिता ॥ २१ ॥
 विषिद्वय विद्विष्टती विद्वय उत्परित्यय ।
 तमहा एवं विषाक्षिता दोषे तुम्बद्यक्षद्वये ।
 वारक्षायस्तमार्त्ती जापउभीक्षाय वर्णाय ॥ २२ ॥
 तामाक्षाय विद्वास्ति मध्यता विषय वाप्तुता ।
 लिप्तिक्षेत्रं कर्त्तव्याप्त्य लौक्याता तुम्बद्यहिता ॥ २३ ॥
 तामाक्षाय विद्विष्टतो विद्वय उत्परित्यय ।
 तसीं प विद्विष्ट पापे वाप्तुते व मध्यक्षतुते ॥ २४ ॥
 तमहा एवं विषाक्षिता दोषे तुम्बद्यक्षद्वये ।
 वारक्षायस्तमार्त्ती जापउभीक्षाय वर्णाय ॥ २५ ॥

वारक्षाय व विषय एव विषाम्भे । व विषयाप्त्यक्षद्वय
 एव विषिद्वय व वाप्तुतीति व व विद्विष्टती

जाह॑ 'चत्तारिडभोज्जाह॑ 'इसिणाहारमाहणि ।
 ताह॑ तु॑ 'विवज्जंतो सज्जम अणुपालए ॥ ४७ ॥
 पिंड सेज्ज च वत्य च चउत्थ पायमेव य ।
 अकप्पिय न इच्छेज्जा पढिगाहेज्ज कप्पिय ॥ ४८ ॥
 जे नियाग ममायति कीयमुद्देसियाहड ।
 वह ते समणुजाणंति इह बुत्त महेसिणा ॥ ४९ ॥
 तम्हा असणपाणाह॑ कीयमुद्देसियाहड ।
 वज्जयति ठियप्पाणो निगथा धम्मजीविणो ॥ ५० ॥
 कसेसु कसपाएसु कुडमोएसु वा पुणो ।
 भुंजतो असणपाणाह॑ आयारा॑ 'परिमस्तह ॥ ५१ ॥
 सीओदगसमारंभे मत्तधोयणछडुणे ।
 जाह॑ 'छणंति भूयाह॑ दिट्टो तत्थ असंजमो ॥ ५२ ॥
 पच्छाकम्मं पुरेकम्मं सिया तत्थ॑ 'न कप्पह ।
 एयमठुं न भुंजति निगथा गिहिभायणे ॥ ५३ ॥
 आसदीपलियंकेसु मचमासालएसु वा ।
 अणायरियमज्जाण आसहत्तु सहत्तु वा ॥ ५४ ॥
 नासंदीपलियकेसु॑ 'न निसेज्जा न पीढए ।
 निगंथाऽपडिलेहाए बुद्धबुत्तमहिडुगा ॥ ५५ ॥
 गभीरविजया एए पाणा दुप्पडिलेहुगा ।
 'आसदीपलियका य एयमठुं विवज्जया ॥ ५६ ॥
 गोयरगगपविडुस्स निसेज्जा जस्स कप्पड ।
 इमेरिसमणायारं आवज्जश्श अबोहिय ॥ ५७ ॥
 विवत्ती वभचेरस्स पाणाण च वहे वहो ।
 वणीमगपडीघाओ॑ पढिकोहो अगारिण ॥ ५८ ॥
 अगुत्ती वभचेरस्स इत्थीओ वाचि सकण ।
 कुसीलवझटणं ठाणं दूरओ परिवज्जए ॥ ५९ ॥
 तिण्हमज्जयरागस्स निसेज्जा जस्स कप्पह ।
 जराए अभिभूयस्स वाहियस्स तवस्सिणो ॥ ६० ॥

१ अ॒ चत्तारिमुज्जाह॑ घ॑ चत्तारिमुज्जाह॑ २ अ॒ क॒ घ॑ च॑ असणाहार॑
 च॑ एसणाहार॑ ३ च॑ विवज्जित्ता॑ ४ स॑ परिमस्तह॑ ५ अ॒ च॑ छिन्नति॑ ६ च॑ न॑
 कप्पए॑ ७ न॑ तिज्जाए॑ न॑ पीढए॑ ८ अ॒ घ॑ पलियकोय॑ ९ स॑ पडिग्याओ॑

गुरुपालिप्ति

काहिं तो वा अरावी वा चिपार्व जो उ पत्त्वा ।
वृत्तेना हो आपाते, ज्ञाते हृष्ट चुम्बो ॥ ५१ ॥
संक्षिप्त सुदूरा पासा चलादु मिल्लातु य ।
जो उ मिल्लु चिपार्वेता विद्योगुप्यतावय ॥ ५२ ॥
लम्भा त न लिपायेति नीचम उल्लिखेति का ।
जाग्रत्त्वादै वही यार अधिकाव्यमिद्या ॥ ५३ ॥
लिपाय भूता चक्र लोके पदम्भायि य ।
गायस्मुख्यमुद्धारा नावर्ति वदय वि ॥ ५४ ॥
लविक्षत्त वा वि सुश्रव विहारमन्तर्सिद्यो ।
मिल्ला गवान्नशत्त कि विष्णुए वर्तिये ॥ ५५ ॥
विष्णाविय विस्त व्यसे वृष्ट विक्षये ।
वृष्टावायो चार अपे वदय दृष्टुर ॥ ५६ ॥
विष्णाविय चर्व चुदा मर्तीति तारिये ।
जाग्रत्त्वादै चर्व चुदा लाहिं लिये ॥ ५७ ॥
जाग्रत्त्वादै चर्व चुदा लाहिं लिये ।
वृष्ट रथा चक्रम वदय वृष्टि ।
चुम्बति पात्रम पुरक्षाये ॥ ५८ ॥
जाग्रत्त्वादै चर्व चुदा लाहिं लिये ।
जाग्रत्त्वादै चर्व चुदा लाहिं लिये ।
लिहु विमानम उगति लग्या ॥ ५९ ॥ लिहु विमानम
“ उह मौटिवाकारक्षम्भवये लग्या ॥

आउतेण परिज्ञप वा वि अभ्यां माउसिए ति य ।

पिलमिल माहामान्त्र ति पुष्प बहुविष ति य ॥ १५ ॥

हम इल ति अच ति भृगु भासीषि ओमिषि ।

हात वाल बसुल ति इत्यिदै नेकमालये ॥ १६ ॥

नामधारेत्तम व॒ शूपा इत्यीक्षारैष्य वा पुञ्चो ।

मारारिहमभिगिन्द्रा भास्त्रप्रेत्तम लोकम् वा ॥ १७ ॥

अउतेण पउतेण वा वि वृद्धो चूलित ति य ।

माउका भाष्ट्रमान्त्र ति पुत्रै नानाचिष्य ति व ॥ १८ ॥

है वा इल ति अच ति भृगु लामिष गौमिष ।

हाल वाल बसुल ति पुरित नेकमालये ॥ १९ ॥

नामधारेत्तम व॒ शूपा पुरिसमोरैष्य वा पुञ्चो ।

मारा रिहमभिगिन्द्रा भास्त्रप्रेत्तम लोकम् वा ॥ २० ॥

पञ्चमिष्यावै पात्तावै यत्त इत्यी आदै पुमै ।

कात्र व॒ न विलाखेत्तमा तात्र वृद्ध ति आहये ॥ २१ ॥

तदृग्र मणुसु पर्मु वार्किन वा वि सरीसिर्वै ।

पूम पर्वत्तमै वृद्धम् पात्तमै ति व नो वृद्ध ॥ २२ ॥

पात्तवृद्ध ति व॒ शूपा शूपा उत्तिष्य ति य ।

मात्राय व॑विष्य वा वि मृद्धावृद्ध ति आहये ॥ २३ ॥

तदृग्र नात्रो वृद्धमात्रो वृम्मा गोद्यग ति य ।

काँडमा एक्कांग ति वृद्ध मातृत्तम पत्तदै ॥ २४ ॥

बुद्धमै ति व॒ शूपा खेदु रसत्तम ति य ।

तदृत्तम मातृत्तम वा वि इण सत्त्वात्तम ति य ॥ २५ ॥

तदृव यत्तुपुरुषावै पत्तायावै तत्त्वावै य ।

वृक्षामा मृद्ध पृष्ठाय नद्र भास्त्रमान्त्र पत्तदै ॥ २६ ॥

मल वालावृद्धमावै तौरत्तावै विहावै य ।

फौत्तरयसुमात्रावै अल उत्तमावैष्य ॥ २७ ॥

य न्त चगदर य नगद मृद्ध तिक्का ।

नन्दन्द्वी व॒ नार्मा या गाहिया व॒ अल तिक्का ॥ २८ ॥

र व॒ न रात्र क व॒ नन्दिष्य क व॒ इत्यीक्षत्तेव ॥ २९ ॥

अ नै क व॒ नाम्ना क व॒ नाम्नु व॒ नन्दिष्य ति क

व॒ न व॒ नै क व॒ नन्दिष्य ति क व॒ नन्दिष्य ति क

व॒ नै क व॒ न व॒ नन्दिष्य तिक्की

आसणं सयणं जाण होज्जा वा 'किंचुवस्सए ।

मूओयद्याहर्णि भास नेवं भासेज्ज पञ्चव ॥ २९ ॥

तहेव गतुमुज्जाण पञ्चयाणि वणाणि य ।

रुक्खा महल्ल पेहाए एव भासेज्ज पञ्चव ॥ ३० ॥

जाइमता इमे रुक्खा दीहवट्टा महालया ।

पयायसाला विडिमा वए द्रस्तिमाणि त्ति य ॥ ३१ ॥

तहा फलाइ पक्काइं पायसज्जाइ नो वए ।

वेलोइयाइ टालाइ वेहिमाइ ति नो वए ॥ ३२ ॥

असघडा इमे अवा 'बहुनिव्यद्विमा फला ।

वएज्ज बहुसंभूया भूयस्त्व त्ति वा पुणो ॥ ३३ ॥

* तहोसहीओ पक्काओ नीलियाओ छवी इ य ।

लाइमा भज्जिमाओ त्ति पिहुखज्ज त्ति नो वए ॥ ३४ ॥

* रुद्धा बहुसंभूया 'थिरा ऊसद्धा वि य ।

गदिभयाओ पस्याओ ससाराओ त्ति आलवे ॥ ३५ ॥

तहेव संखार्द्दि नच्चा किच्च कज्जं ति नो वए ।

तेणग वा वि वज्ज्ञे त्ति *सुतित्ये त्ति य आवगा ॥ ३६ ॥

सखार्द्दि सखार्द्दि वूया 'पणियट्ट ति तेणगं ।

* बहुसमाणि तित्थाणि आवगाणं वियागरे ॥ ३७ ॥

तहा नईओ पुण्णाओ कायतिज्ज त्ति नो वए ।

नावाहि तास्तिमाओ त्ति पाणिपेज्ज त्ति नो वए ॥ ३८ ॥

बहुयाहडा अगाहा बहुसलिलाप्पिलोदगा ।

बहुवित्थडोदगा यावि एवं भासेज्ज पञ्चव ॥ ३९ ॥

तहेव सावज्जं जोग परस्तहाए निष्ठियं ।

कीरमाण ति वा नच्चा सावज्ज नालवे मुणी ॥ ४० ॥

सुकडे त्ति सुपक्के त्ति सुच्छिन्ने सुहडे मडे ।

सुनिष्ठिण सुलडे त्ति सावज्ज वज्जए मुणी ॥ ४१ ॥

१ क च किं तुयस्सए २ क बहुनिव्यद्विमा फला ३ अ क तहेयोसहीओ ४ अ रुद्धा च चहु ५ अ थिरा च ऊसद्धा इ य, न यिगज्जे ऊसद्धा वि य ६ क च सुनितिय सि ७ ए पणट्ट त्ति य तेणग, च पणियट्टे त्ति ८ चु बहुसमाणि ९ अ क न घ ण लवे

पपत्तपत्ति ति व पद्ममालिपे
पपत्ततिरुति ति व शिवमालिपे ।

पपत्तहुति ति व कम्माहेतर्य
पहारयोगुति व यातुमध्यहर्य ॥ १३ ॥

'सज्जुक्तुष्टि पएरार्थ वा भट्टर्थ बालिय एरिर्थ ।
अचाक्षिपमउत्तर्व भालियती खेत वी वर्य ॥ १४ ॥
सज्जुलेप चासमामि सज्जमर्थ ति ली वर्य ।
अनुर्ध्वार्थ सर्वे सज्जम्य एर्थ भगविउत्त वर्य ॥ १५ ॥

सुर्क्षाय वा हुविर्क्षार्थ अचिन्तती लिङ्गमंद वा ।
इर्थ मध्य इर्थ मुख परियती ली दिवावरे ॥ १६ ॥
अध्याय वा महारथ वा कप ल्लाय लिङ्गप वि वा ।
परियतु नमुच्यत्त जपवर्तती दिवावरे ॥ १७ ॥
तद्वासुंगय रीता भास एर्थ कर्त्तर्थ वा ।

'लय लिहु वयाहि ति नव आसुउत्त वर्य ॥ १८ ॥
वहत इम भनाहु ल्लाय दुर्वर्तनि लाहुम्य ।

न लाहु भनाहु लाहु ति लाहु लिहु आसुर्थ ॥ १९ ॥
बायहानवर्तन्ती लंगमे ए तत्र रथ्य ।

पद्मगुणानमाउती लाहुर्थ लाहुमालिप ॥ २० ॥
दुर्लाय भगुयाय व लिरियाय व दुर्लाय ।

नमुदाय भग्ना हाह मा वा हीउ ति ली वर्य ॥ २१ ॥
भग्ना दुहु व भीउम्य नम भाय लिह ति वा ।

भग्ना दुह भग्ना व भग्ना व मायव
तहर लीह व यहु व मायव

न वह लैउ ति गिर वर्यवाय ।

नमुरित्तुए डक्कण वा वश्राय

हण्डक वा दुह वहाहय ति ॥ २२ ॥

मन्त्रिकिफल ति व दुहा दुमाकुचरिप ति य ।

रित्तिमन लाँ तिम रित्तिमन ति भासुर्य ॥ २३ ॥

१ व लक्ष्मीन व लक्ष्मी १ क लक्ष्मी व लक्ष्मी
लक्ष्मीन लक्ष्मी व लक्ष्मीन व लक्ष्मीन व ल
व लक्ष्मी १ व लक्ष्मी वि १ व लक्ष्मी व लक्ष्मी १ व ल
लक्ष्मी १ व लक्ष्मी व लक्ष्मी वि १ व लक्ष्मी व लक्ष्मी वि

तरेव सापज्जणुमोयणी गिरा
 ओटारिणी जा य 'परोऽग्नात्ती ।
 से 'कोट लोह भयसा य माणवो
 न हासमाणो य गिरं वण्जजा ॥ ५४ ॥
 सप्तकसुन्दिं भमुपेतिया सुणी
 गिरं च इत्वं परिवज्जण सया ।
 मिय अद्वुं अणुर्वाइ भासण
 सवाण मज्जे लर्द पसंभण ॥ ५५ ॥
 'भासाए दोसे य गुणे य जाणिया
 तीमे य इत्वे परिवज्जण सया ।
 उसु भजण भामणिए भया जण
 घण्जज बुद्धे रियमाणुलोमियं ॥ ५६ ॥
 परिक्खभानी चुममाहिडिण
 चउष्टसावावगण अणिस्त्तिए ।
 म निद्वुणे धुत्तमल पुरेकठ
 आराहए लोगमिणं तहा परं ॥ ५७ ॥ ति धेमि ॥
 ॥ ॥ मत्तम सुवक्षमुच्ची अज्ञयण नमत्त ॥

॥ अद्वुममज्जयण ॥

'आयारपणिहं लद्धु जहा कायव्व भिक्खुणा ।
 त मे उद्धारिस्त्तामि आणुपुन्द्रि सुणेट मे ॥ १ ॥
 पुटावि दग अगणि 'मारुय तणरुक्कव भर्वायगा ।
 तसा य पाणा 'जीप त्ति दद बुत्त मंटसिणा ॥ २ ॥
 तेसि अन्छुणजोएण निन्च होयव्वय सिया ।
 मणसा काय वष्टेण पय 'भयइ' भजण ॥ ३ ॥
 पुटावि भित्ति सिल लेलु नेव भिन्दे न भालिहे ।
 तिविहेण करणजोएण सजण सुसमाहिए ॥ ४ ॥

१ क पगेवधायणी २ अ घ कोहलोहमयहानावमाझो; त कोहलीहा
 भयहात्त ३ क अणुर्वीय ४ क भासाइ ५ त च धुणमल ६ त जायापणिहिं
 ७ च थाक ८ अ जायिति, त जीकुत्ति ९ न घ इवइ १० अ नजमे

सुकृपुरुषार्थ न गिरीषं सासरक्षणमिति च आहाये ।
 पम्पगेवतु विशीपद्मजा अद्वचा यस्तु उम्पयै ॥ ५ ॥
 सीधांशुर्वै च लेवेऽज्ञा विज्ञपुर्वै विम्पाविष्य ।
 उलिङ्गाक्षरं तत्त्वफलहुत्यं पद्मिवादेवत्य सुखय ॥ ६ ॥
 उद्भवै अव्ययो भावये नेत्रं दुष्टं न संहिते ।
 उम्पयै ह तदाभ्यर्थं वो च संवद्वाद सुष्ठी ॥ ७ ॥
 इमात्मं अगमिष्य अर्चिष्य भक्तार्थं चा सुनीते ।
 न उद्गत्या च सुकृपुरुषा तो च विवादय उष्ठी ॥ ८ ॥
 ताद्विद्वन्नप्तं पर्णाय साहृषितुष्यत्यव चा ।
 न वीपद्मविष्यजो भावये व्याहितं चा विष्य दीमगद्वै ॥ ९ ॥
 तत्त्वफलत्वं न विद्वेऽज्ञा फलं मूर्खं च कर्त्तव्य ।
 आमव विविष्य वीर्यं मायत्वा विष्य न पर्णय ॥ १० ॥
 यहौष्टु न विद्वेऽज्ञा वीष्टसु द्वारिष्टु च ।
 उद्भवै तदा लित्वर्व उर्चिष्यपद्मगीष्टु चा ॥ ११ ॥
 तत्त्वं पात्रं न विद्वन्नेऽज्ञा वाया अन्तर विम्पाव्या ।
 उद्गत्या तत्त्वपृष्ठु वासेऽज्ञा विविष्टु चावे ॥ १२ ॥
 अद्भुत्युमार्य पद्माय चावे भावितु तत्त्वय ।
 व्याहितार्थि भृपसु भाव विष्टु रुष्टी चा ॥ १३ ॥
 कवराय अद्भुत्युमार्य चावे पुर्विष्टु भैजय ।
 इमाय तावै भद्रागो भावक्षनं ग्रन्थं विवक्तव्यै ॥ १४ ॥
 । मत्त्वै पुर्वप्रत्यक्षुम च वाचुषिष्टु तदीव य ।
 वज्रा वीर्य द्वारय च भावसुष्टुम च विष्टुम ॥ १५ ॥
 एवमपात्रिष्य भावित्वा तत्त्वपर्णव तत्त्वय ।
 अप्यमत्त उप विच्छ तत्त्विष्यममाद्विष्य ॥ १६ ॥
 उप च पद्मिलाहुत्या भावमा पात्रप्रत्यक्षु ।
 भावसुष्टुरात्मार्यमिति च नपार अत्याहार्थै ॥ १७ ॥
 उत्त्वार पात्रप्रत्यक्षु भैम विष्टाय विष्टिष्य
 पात्रप्रत्यक्षु पद्मिलाहुत्या परिष्टुरात्माभैमयै ॥ १८ ॥
 परिष्टिलं पात्रागार पात्रद्वा भावक्षनं चा ।
 उप विष्टु उप भाव न य विष्टु मत्त चर्त्वै ॥ १९ ॥

१ भुज्ञानं च पडार्थं च लक्षणं विष्टु ॥ १८ ॥
 च लक्षणं च त लक्षणं च लक्षणं च च लक्षणं
 लक्षणं च लक्षणं च लक्षणं च लक्षणं च लक्षणं

हु सुणेह कण्णोहि चहुं अच्छीहि 'पेच्छह ।
 १ य दिठ सुयं सब्ब भिक्खु अकर्वाउमरिहइ ॥ २० ॥
 तुय वा जह वा दिठ न 'लवेज्जोवधाहयं ।
 २ य केण उवाएण गिहिजोग समायरे ॥ २१ ॥
 नेहाण रसनिज्जुद्धं भद्रग पावग ति वा ।
 इठो वा चि अपुठो वा लाभालामं न निहिसे ॥ २२ ॥
 न य भोयणामि गिन्धो चरे उछ 'अयापिरो ।
 अफासुय न भुजेज्जा कीयमुद्देसियाहड ॥ २३ ॥
 सञ्जिहि च न कुवेज्जा अणुमायं पि संजए ।
 मुहाजीवी असवद्दे 'हवेज्जा जगनिस्सिए ॥ २४ ॥
 लद्धवित्ती सुसंतुद्धे अपिच्छ्टे 'सुहरे सिया ।
 आसुरत्त न गच्छेज्जा सोच्चाण जिणसासण ॥ २५ ॥
 कण्णसोक्खेहि सद्धोहि 'पेम नाभिनिवेसए ।
 दारुणं कक्षस फास काएण अहियासए ॥ २६ ॥
 खुह पिवास दुस्सेज्ज सीउणह अरह भय ।
 'अहियासे अव्वहिओ 'दैहदूकख महाफल ॥ २७ ॥
 अत्थगयमि आहच्चे पुरत्या य अणुगगए ।
 आहारमद्द्य सब्ब मणसा घि न पत्थए ॥ २८ ॥
 'अर्तितिणे अचवले अपवभासी मियासणे ।
 रुवेज्ज उयरे दून्ते थोव लहु न खिसए ॥ २९ ॥
 'न वाहिर 'परिभवे अत्ताण न समुक्खसे ।
 सुयलामे न मज्जेज्जा जच्चा 'तवसि त्रुद्धिए ॥ ३० ॥
 से जाणं अजाण वा कहु आहम्मिय पय ।
 संवरे खिप्पमप्पाण वीय त न समायरे ॥ ३१ ॥
 अणायार परक्कम्म नेव गूहे न निष्हवे ।
 चुर्द्द सशा वियडभावे अससत्ते जिडविए ॥ ३२ ॥
 अमोह वयण कुज्जा आयरियस्स महप्पणो ।
 तं परिगिज्जा वायाए कम्मुणा उववायए ॥ ३३ ॥

१ क विन्द्दइ, २ स विन्द्दए ३ स लवेज्जा उव०, ४ घ लयिज्जोष० ५ म
 प केण उयाएण; ६ क केणइ उयाएण ७ स अयपिरे ८ ज हविज्ज जोग-
 गिनिनेपु, ९ न हविज्ज जग० १० अ सुभो ११ च पेम्म १२ च अहियासए १३
 अ न ग देहे दुफन १० ज जतिमेण अचवले अणसमी मिआमणे ११ अ.
 न प घाहिर १२ घ परभवे; १३ क नवसिम्मुद्धिए

अनुर्ध गीकिर्व नामा चिदिमर्य विद्याविद्या ।
विद्यिष्टोऽप्य भासेतु आर्द परिमियमन्यती ॥ १३ ॥
सर्वं चर्मं च पश्यत् सन्दृग्माणेऽप्यमन्यतो ।

जलं कालं च विद्याय तदप्यत्येत न चूक्षर ॥ १४ ॥
जरा जाव न 'पीडेत वाही जाव न वहू ।
जार्दिविद्या न इष्टाप्तिं ताव चर्मं चूमादरे ॥ १५ ॥
काही मार्यं च भ्रायं च छोर्मं च पाक्षमूर्चं ।
जमं चक्षारि दीर्घे उ एच्छिति हितमन्यती ॥ १६ ॥
काही वीर्यं पश्यति माजी विषयाकाशयी ।

मावा विद्याविद्या नार्थं छामो लावदिव्याकाशी ॥ १८ ॥
ज्ञानमीय इव छोर्ही मार्यं महाक्षया विद्ये ।

मार्यं चउवाक्याविद्यं छोर्यं लंकोसामो विद्ये ॥ १९ ॥
कीहो य माजो य अधिमाहीया मावा च कीव्यो य पश्यतुमार्य ।
जक्षारि एव छतिवा कलाया विद्याप्तिं सूक्ष्मर्यं त्रुपामाहस्य ॥ २० ॥
रायपिण्डु विद्यार्यं पश्यते 'त्रुपारीहं उक्षयं न इष्टमन्यता ।

कुम्मो य अमुन्नपक्षीज्ञातुली पराक्षमेन्ना तदर्थमन्यमिम ॥ २१ ॥
विद्यं च न चू मन्नमालाम्प्राप्तु विद्यमन्य ।
विद्योक्ताहिं न एवं समाप्तमिम रथी सुया ॥ २२ ॥
कीय च लम्पत्तमम्ममिम तुमे अन्नकाली त्रुर्य ।
कुली य लम्पत्तमम्ममिम अहु एव असुत्तर ॥ २३ ॥
वाहकीयारक्षाहिं गोप वर्षमूर्ति लोमठ ।

वहुतुं पश्यतुलानम्भा एवमुत्तम्याविजित्युर्य ॥ २४ ॥
इत्य पाय च काय च पौष्टिकाय विद्याप्तिः ।
अपीक्षाली विद्यिष्ट समाल गुरुणो सुजी ॥ २५ ॥
न एवत्तमा य त्रुत्तमा क्व विद्याप्ति विकृत्य ।
न य कुद लम्पामेउत्ता विद्युत्तमा त्रुत्तमित्य ॥ २६ ॥
अपुर्वित्तमा न भावत्तमा यात्तमापरस्य अम्लता ।
विद्युत्तम न लाप्तिमा मावामीले विद्यमन्य ॥ २७ ॥

१५ च ४ लंक च ल. लम्पत्त १५ च च च विद्युत्त
म विभीषण न वाय न लम्पत्त च त्रुत्तमे न १५ च त्रुत्ती
च च च त्रुत्तम ४ लंक च त्रुत्तमे न १५ च त्रुत्तम

तदेव चिसं भैक्षमङ्गीयदे च
लग्नापायजार्थं च तथा अद्विष्टय ।
सूरि च सुनाय लग्नापायम्
अनुभव्यता होय अहो पर्वति ॥ १३ ॥

लग्नापायलग्नापायपत्ता तद्वच्छा
अपायमाकस्तु लेहै रपत्तु ।
विदुक्तर्तु वै सो महो दुरुक्तर्तु
लमीरिदे दृष्ट्यमर्तु च जोश्या ॥ १४ ॥

ते तारिषे दुरुक्तात्तु विद्यार्थिष
दुष्यम शुर्तु अमेऽकिञ्चन ।
विराप्तं कम्मद्वासमि लक्ष्यप
क्षसिन्नायसुराक्षयम् च लक्ष्यम् ॥ १५ ॥ तिवामि ॥
॥ अद्वैत आधारप्यचिह्नी वज्ञायर्थं लमर्तु ॥

॥ पदममभ्यर्थ—पहमो उहममो ॥

धमा च कांडा च मध्यप्यमाया
‘गुरुस्तत्त्वाप विषयं न विष्टते ।
हो चव च तत्त्वं लक्ष्यमायौ
पत्तं च कांडल्ल लक्ष्य दीव ॥ १ ॥

ते यावि दीव त्ति दुर्तु विद्या
दहर इमे अप्यसुप त्ति तद्वा ।
दीसति मिच्छु पहिवउक्तमाया
करैति आक्ताव्य तं दुरुर्तु ॥ २ ॥

पर्वति मद्वा वि भर्तुति एवै
दहरा वि य ते दुर्यास्तोत्तेवा ।
आपायमता दुष्यत्तुक्तिप्या
ज दीक्षिया लिहिरिव भास दुर्या ॥ ३ ॥

१ च च गहिरिव च तत्त्वावत्त २ च च च त्ति च त्तु
दुरुर्त्वान् ५ च च त्तिभि ६ च त्तानि

जे यावि नारं ढहर ति नचा
 आसायए से 'अहियाय होइ ।
 एवायरिय पि हु हीलयतो
 नियन्त्रिई जाइपह खु मदे ॥ ४ ॥
 'आसीविसो यावि परं सुरुषो
 कि 'जीवनासाओ पर नु कुज्जा ।
 आयरियपाया पुण अप्पसन्ना
 अबोहिआसायण नत्य मोक्षो ॥ ५ ॥
 जो पावग जलियमवक्षमेज्जा
 आसीविस वा वि हु कोवप्ज्जा ।
 जो वा विसं खायद 'जीवियट्टी
 एसोवमासायणया गुरुण ॥ ६ ॥
 सिया हु से 'पावय नो डहेज्जा
 आसीविसो वा कुविओ न भक्षे ।
 सिया विस हालहल न मारे
 न यावि मोक्षो गुरुहीलणाए ॥ ७ ॥
 जो पव्यं सिरसा 'भेत्तुमिच्छे
 सुन्त व सीहं पडिवोहप्ज्जा ।
 जो वा दृए सत्तिअगे पहार
 एसोवमासायणया गुरुण ॥ ८ ॥
 सिया हु सीसेण गिरि पि भिदे
 सिया हु सीहो कुविओ न भक्षे ।
 सिया न भिदेज्ज व सत्तिअगं
 न यावि मोक्षो गुरुहीलणाए ॥ ९ ॥
 आयरियपाया पुण अप्पसन्ना
 'अबोहिआसायण नत्य मोक्षो ।
 तम्हा अणावाहसुहाभिकंखी
 गुरुप्पसायाभिमुहो रमेज्जा ॥ १० ॥

१ च अहियाइ २ क आसीविसो वावि ३ त च जीयनासार; क
 जीवियनासा ४ अ जीवमढ ५ क च पावए नो डहिज्जा ६ त च
 भिचुमिन्दे ७ अ क अबोहिआत्तानण

महाप्राचिष्ठानी जगते वर्तते
 वायाहुर्मृतपयाभिलिङ्ग ।
 व्यापरिप्रे उचित्प्रदाना
 अवकाशादौत्तरोदि सुनो ॥ ११ ॥
 अस्तीतिप्र इम्मत्यार्थ चिकित्सा
 तस्तीतिप्र वैष्णव्यं पुरुषे ।
 उग्रारप्र चिरकां पैदलीजो
 व्यपरियता भै भजसा य गिर्वर्ष ॥ १२ ॥
 कुरुता वृषा संज्ञम वैद्यतेर
 वृहाप्रमाणित विसीहिडार्थ ।
 जे मै गुरु भवेत्तमाहुषात्तर्याति
 त इ तुक तद्यत्त पूपयामि ॥ १३ ॥
 जहा निस्ते तायाप्रियमाणी
 पमार्दी लेन्द्रापार्दी तु ।
 उग्रापरित्री तुष्यर्दीक्षुद्विप्र
 त्रिरार्दी हुरमज्जन न दीरो ॥ १४ ॥
 जहा सर्वी दीदुद्वापदुष्ट
 वस्त्रालतारायण्यार्दित्ताव्या ।
 ने लार्दी विम्बु भास्त्रालत
 एवी जर्णी सीधा भिस्तुमज्जो ॥ १५ ॥
 महावरा व्यापरिया महीर्दी
 भस्त्राद्वित्ताम भयुत्तरार्दी
 वागाह्य तालय इम्मत्तामी ॥ १६ ॥
 वाच्याय महा चासुभासिष्यप्र
 तुष्ट्युत्तर्य भावरियप्यमल्ला ।
 जायद्वित्ताल गीज छावै
 सी पार्दी लिखिमपुत्तर ॥ १७ ॥ ति दीमि ॥
 अद्यमञ्जन्यायमन्त विष्यसस्तार्थव पहमो उद्दत्ती लम्हो ॥

अप्यच्छा पद्मा वा किष्या वैत्तिष्ठानि च ।
 निर्दिशी रक्षमास्यदा इहलोमस्त कारणा ॥ १३ ॥
 त्रैज चंप वर्ण चोर एरिकार्ये च दाक्षये ।
 सिफरमास्ता नियच्छुति हृता है कमिट्टिपा ॥ १४ ॥
 ते वि ते शुद्ध पूर्वति तत्त्व रिक्ष्यात्त्व कारणा ।
 उक्तारेति व्यमत्तिला हृता विहित्तारहित्ती ॥ १५ ॥
 किं पुष्य अ तुपम्भार्ह अप्यस्तादिपक्षमप ।
 भाद्यारिया तं वर मित्तम् तप्त्वा है तप्त्वात्तुर ॥ १६ ॥
 र्णीर्य सुउत्ते च्य तार्णे र्णीर्य च ग्रान्त्यानि य ।
 र्णीर्य च पाए लौग्ना र्णीर्य शुउत्ता य अंत्तिः ॥ १७ ॥
 सत्त्वात्ता च्य एवं तत्ता उर्द्धाद्वाप्ति ।
 तत्त्वम् अवराहै मै वर्णन्त न पुर्णी चिं य ॥ १८ ॥
 हृत्यज्ञो वा पञ्जीयन्ते चोप्त्ता वर्ण च्य ।
 पर्वत्तु त्रिप्ति विचारात्ते शुतो शुतो वद्यत्वा ॥ १९ ॥
 अत्त्वात्ता तत्त्वा वा न विसेषज्ञाय परिम्तुत्ता ।
 मान्त्र्य आसन्ते चारी सुल्लूसाय पश्चिम्त्युत्ता ॥ २० ॥
 काह द्वारावदार्त च विहित्तादित्ताय हैत्तिः ।
 तीहि तहि उत्ताच्यहि ते ते संपादित्ताय ॥ २१ ॥
 उत्तिर्णी भविर्णीक्षत्तम् लोद्वत्ती विक्षिप्त्यात्तस य ।
 अहमेष्य तुत्तमा चार्ये निक्षत्ते है अभियच्छुर ॥ २२ ॥
 च पाति चर्णहै मध्याद्विग्नात्ते
 पितुत्ते वर ताहन र्हात्तपत्तये ।
 अप्यद्वावस्ते विषयं अक्षाचिष
 त्रसविमारी न तु तत्त्व मान्त्तत्ता ॥ २३ ॥
 विहुत्तर्णी पुष्य अ तुत्तय
 सुप्त्यत्तवस्ता विषयमि चोकिता ।
 तत्तित्तु न भौत्तमित्त तुत्तत्ता
 त्तदित्त इस्ते यत्तमुत्तमे यथ ॥ २४ ॥ ति तेमि ॥
 अप्यत्तमात्तमाद्यस्तम् विषयसुत्तर्णी विद्वती गद्वत्तमी चमत्ता ।

१ तत्त चत्ती त च २ च त व तत्ता ३ ४ च तत्तमात्तमि
 ५ च तत्तम वित्ती च वित्तित्तात च च वित्तत्तम च
 वित्ता च तत्तम च च च च च च च च च च च च च च च च
 च च च च च

॥ एवममन्द्रयणं तद्वाऽ उद्देसओ ॥

आयरियगिभिवाहियगी

सुस्त्रसमाणो पडिजागरिज्जा ।

आलोह्य इगियमेव नच्चा

जो छन्दमाराहर्यई स पुज्जो ॥ १ ॥

आयारमट्टा विणयं पउजे

सुस्त्रसमाणो परिगिज्ज वक्षं ।

जहोवद्दु अभिकर्खमाणो

‘गुरु तु नासायर्यई स पुज्जो ॥ २ ॥

राशणएसु विणयं पउजे

डहरा वि य जे परियायजिट्टा ।

नीयत्तणे वद्दुहृ ‘सच्चवाहृ

ओवायवं वक्षकरे स पुज्जो ॥ ३ ॥

अन्नायउठ्ठु ‘चरर्य विसुद्धं

जवणद्या समुयाणं च निच्च ।

अलद्युय नो परिदेवएज्जा

लद्धुं न ‘विकंथर्यई स पुज्जो ॥ ४ ॥

सथारसेज्जासणभत्तपाणे

अप्पिच्छ्या अद्लामे वि संते ।

जो ‘एवमप्पाणभितोसएज्जा

सतोसपाहन्नरए स पुज्जो ॥ ५ ॥

सक्का सहेतु ‘आसाह कटया

अओमया उच्छ्वह्या नरेण ।

अणासए जो उ सहेज कटए

र्वईमए कण्णसरे स पुज्जो ॥ ६ ॥

सुहुत्तदुक्खवा ‘उ हवाति कटया

अओमया ते वि तओ ‘सुउद्धरा ।

१ गुरु तु नामार्यई २ अ रायणएमु, क स घ रायणएसु ३ अ घ, पियट्टणे; क ग नियत्तणे ४ अ घ तच्चवाहृ ५ अ चारए ६ अ विकत्थयहृ, घ, च दिकत्थर्यई ७ च अप्पाणमभि ८ क च आसाण, ग आसाय ९ च हु. १० अ स सुदुद्धरा

दायाकुरलाभि तुकुराहणि
 विगहुर्वर्धाभि मद्वर्मयाभि ॥ ७ ॥
 समारपेना वयाभियासा
 कर्त्तव्य यदा तुम्याजिये जर्त्तव्ये ।
 यम्या । त किरचा परम्याकस्त्रो
 विश्विष या कर्त्तव्य स पुण्यो ॥ ८ ॥
 भगव्यन्नगार्थे च कर्त्तुदस्त
 वर्णाकारामा दक्षिण्यादे च अस्ते ।
 आगारिभि आधियकारिभि च
 भीत च भास्तुर्ग लक्षा च पुण्यो ॥ ९ ॥
 भक्तालुण नक्षत्राय अमर्ये
 श्रीपश्चुम्य याव भर्त्तियर्त्ति ।
 ना भाव्या ली व य भावेयन्या
 भक्तेऽग्रते प सप्ता च पुण्यो ॥ १० ॥
 कर्त्तव्य भाव अगुणात्प्राप्त
 विद्या वदा भव्यमस्त्वयन्ते
 या राग्नामात् लक्षो स पुण्यो ॥ ११ ॥
 तद्वय वार च महात्म या
 इर्षी वम वाग्राप विहिता ।
 ना हीन्द्राना ना वि य लिन्दनाना
 वम च काह च चर्य स पुण्यो ॥ १२ ॥
 च मायया मीयय मायर्त्तिभि
 भक्ताण कर्त्तव्य च भव्यत्तिभिति
 च भाव्या मायाग्नि तज्जस्ती
 विद्यात्प्रत्यक्षराप स पुण्यो ॥ १३ ॥
 ननिं पुण्यव दुष्कल यराज्ञ
 लाभ्याज मायार्त्ति तुमासिपर्ये ।

च वर्णन्त्वात् च विद्या च व च व
 वाय वर्णात् च विद्या च विद्या च व च व

चरे मुणी पचरए तिगुन्तो

चउक्कसायावगए स पुज्जो ॥ १४ ॥

गुरुमिह सयय पडियरिय मुणी

'जिणवयनिउणे अभिगमकुसले ।

धुणिय रखमल पुरेकडं

मासुरमउल गई गय ॥ १५ ॥ त्ति वेमि ॥

॥ णवमअज्ञायणस्स विणयसमाहीए तहओ उद्देसओ समन्तो ॥

॥ णवममज्ञायण—चउत्थो उद्देसओ ॥

सुय मे आउस तेण सगवया एवमक्खायं । इह खलु थेरेहिं
भगवंतोहिं चत्तारि विणयसमाहिठाणा पण्णत्ता ॥ १ ॥

कयरे खलु ते थेरेहिं भगवंतोहिं चत्तारि विणयसमाहिठाणा
पण्णत्ता ॥ २ ॥

इमे खलु ते थेरेहिं भगवंतोहिं चत्तारि विणयसमाहिठाणा
पण्णत्ता । त जहा । विणयसमाही, सुयसमाही, तवसमाही,
आयारसमाही ॥ ३ ॥

विणए सुए तवे य आयारे 'णिच्च पडिया ।

अभिरामयंति अप्पाण जे 'मवंति जिहङ्किया ॥ ४ ॥

"चउविहा खलु विणयसमाही भवइ । त जहा । अणुसासि-
ज्जन्तो सुस्सूसइ, सम्म सप्पाणिवज्जइ, "वेयमाराहयइ, न य भवइ
अत्तसपगहिप चउत्थं पर्य भवइ । भवइ य 'पत्थ सिलोगो ॥ ५ ॥

पेहेइ हियाणुसासणं सुस्सूसइ त च पुणो आहिठुए ।

न य माणमण भज्जइ विणयसमाही आययहिए ॥ ६ ॥

चउविहा खलु सुयसमाही भवइ । त जहा । सुयं मे भविस्सह
त्ति 'अज्ञाइयव्वं भवइ, एगगच्चित्तो भविस्सामि त्ति 'अज्ञाइयव्वं
भवइ, अप्पाण ठावइस्सामि त्ति 'अज्ञाइयव्वं भवइ, ठिओ परं
ठावइस्सामि त्ति 'अज्ञाइयव्वं भवइ चउत्थं पर्य भवइ । भवइ य
पत्थ सिलोगो ॥ ७ ॥

१ क स जिणमयनिउणे २ अ क घ घ णिच्च ३ अ हवति ४ च
चउविहे खलु ५ क स च वेयमाराहइ ६ क स इथ ७ त्त अज्ञाइयव्वय

नायकीप्रकारिती ए छिपी छावर्द पर ।

सुपाणि ए आदिगिराता रभी सुष्टुप्तमाहिष ॥ ८ ॥

चउमिटा लक्ष्य तपासुमाही भवद् । तं जाहा । नी इहाँस्थल
तपासुमाहीजा, तो परसीनहुपाप तपासुमाहीजा, तो बिचित्रान्तर्भ
सिंहोनहुपाप तपासुमाहीजा, लक्ष्य निरापहुपाप तपासुमाहीजे
जगापे परी भवद् । भवद् ए पर्य सिंहोजा ॥ ९ ॥

विचित्रुमास्तोरए ए विरच्च

भवद् निरापह विचित्ररहिष ।

तपासा पुण्ड्र पुराजपापये

कुचा तपा तपासुमाहिष ॥ १० ॥

चउमिटा लक्ष्य आकारसुमाही भवद्, तं जाहा । नी इहाँ
नहुपाप आकारसुमाहीजा, तो परसीनहुपाप आकारसुमाहीजा, तो
विचित्रप्रज्ञानहारितमन्तर्भुपाप आकारसुमाहीजा, लक्ष्य आकारसुमाही
जैजी आकारसुमाहीजा चउम्ब परी भवद् । भवद् ए पर्य
विलोयो ॥ ११ ॥

विचित्रप्रज्ञानहारितमन्तर्भुपापे

पहिपुण्ड्रापयमास्तोरहिष ।

आपारसुमाहित्तमन्तुजे

भवद् ए तत याकल्पाप ए हैरे ॥

अमित्यम चउरो तमाहीजो

कुचितुडी सुष्टुप्तमाहिषप्पाही ।

विचित्रहित्तमन्तर्भुपापे पुचो

कुचित तो परसुमासप्पाही ॥ १२ ॥

जातमरणार सुष्टुप्तर्य

इत्यत्प ए चयाइ सज्जती ।

निर्मुख ए भवद् लालाप

कौची ए अप्पाप भवद्दीर्घ ॥ १३ ॥ तो विमि ॥

० वाक्यम विचित्रसुमाही अम्बापर्य तमते ॥

१ ए लक्ष्य ए ज त ए अप्प २ ए क ए तुको ए तपा ए
न ए लक्ष्य ए लक्ष्य ए लक्ष्य ए लक्ष्य ३ ए क ए भवद्दीर्घ
ए चयाइ ए अमित्य चाहे कुचाहीजो ४ ए लक्ष्य ए अप्प
ए ए ए लक्ष्य ए चय

॥ इसमें अन्नयण ॥

‘निक्षेपमाणाय हृष्टवयणे
णिच्चं चित्तसमाहिओ हवेज्ञा ।
इर्याण वत्तं न यावि गच्छे
वतं नो पहियायड जे स्त मिक्कू ॥ १ ॥

पुद्विं न खणे न खणावए
सीउड़गं न पिए न पियावए ।
अगणितस्त्यं जहा सूनिसियं
तं न जले न जलावए जे स्त मिक्कू ॥ २ ॥

अनिलेण न विए न वियावए
हरियाणि न छिन्ने न छिन्नावए ।
बीयाणि सुया विवज्जवन्तो
त्तच्चित्तं नाहारए जे न सिक्कू ॥ ३ ॥

वहणं तसयावराण होड
पृष्ठवीतपकडुनिस्तियाणं ।
तम्हा उड्डेसियं न भुंजे
नो वि पए न पयावए जे न मिक्कू ॥ ४ ॥

‘रोडयनायपृष्ठवयणे
अप्पसमे मक्केज्ज छप्पि काए ।
पत्र य फाने महव्वयाडं
पञ्चासवसंवरए जे स्त मिक्कू ॥ ५ ॥

चत्तारि बमे नया कत्ताए
झबजोगी य हवेज्ज हृष्टवयणे ।
अहणे निज्जायरुद्वरए
तिहिजोगं पस्तिवज्जए जे स्त मिक्कू ॥ ६ ॥

चम्मडिडी चया अमूर्हे
अत्यि हु नाणे तवै संजने य ।
तवत्ता हुणड पुराणपावणं
मणवयकायलुच्चुडे जे स्त मिक्कू ॥ ७ ॥

१ च उ च च निष्पवन्नागड २ च च पटियादिड ३ अ क च ८ न
ए न शीदाङ ४ च नाहारए ५ अ क च च दुरदिन्न ६ च गेन्द य
प्रान्न; य गेड़न्नप० ८ ज क च च अचन्ने ८ च पार्देज्जर च.

तदैर असर्वं पापये च
विविदं लाभम् तादेव लभिता ।
दोही महो द्युप दोरे च
त न गिरे न विहार चे स विष्ट ॥ ८ ॥

तदैर असर्वं पापये च
विविदं लाभम् लाभं लभिता ।
छंत्रिप लाभमित्याच भूमि
योच्चा लग्नमायरप चे स विष्ट ॥ ९ ॥

न य दुष्कृतिर्य कार्त लाद्विज्ञा
न य हृष्प्य विद्वांशिप परति ।
संन्युक्तुप्रीयनुसी
उत्तरं आविद्वाप चे स विष्ट ॥ १० ॥

ओ तदैर तु बामवप्सप
अलौलपारात्तजव्याप्तो य ।
भवभेदसाद् लाप्यत्वास
समष्टास्तत्त्वे प च स विष्ट ॥ ११ ॥

विद्विद्वापन्तीरा य विवर्त
न लुर्तार चामिक्तार चे स विष्ट ॥ १ ॥

असर्वं कीन्तुपचारे
भक्तुष्टु व एव व दूसिप च ।
पुराविष्टम् मुर्णी द्युम्भा
ज्ञविष्टाच भक्तुउत्तो य चे स विष्ट ॥ १३ ॥

अनिष्टय वाण्य वर्णत्वार्थ
नमुन्तु वाप्तार भवद्ये ।
विष्टु वार्त्तव लाप्यत्वे
तत्त्वे एव लाप्तिर ते न विष्ट ॥ १४ ॥

त भाव लाप्त एव च विष्ट
त एव वक्तव्यात्मे च लाप्त एव च विष्ट

रत्यसंजए पायसजए

यायसजए संजइदिष ।

अज्ञप्परए सुसभाहियप्पा

सूत्तर्थ च यियाणह जे स भिक्खृ ॥ १५ ॥

उवाहमि अमुच्छुण अगिद्वे

अज्ञायउच्छु 'पुलनिषुलाए ।

कयविष्यसचिहिओ गिरए

सव्वसगावगए य जे म भिक्खृ ॥ १६ ॥

अलोले भिक्खृ न रसेत्तु गिर्द्वे

उछ चरे जीविय नाभिकाद्वी ।

शहु च मङ्गारण पृथग्ण च

चण ठियप्पा 'आणिहे जे स भिक्खृ ॥ १७ ॥

न पुर वण्जजासि अयं कुसीले

जेणन्नो कुप्पेज न त वण्जजा ।

जाणिय पत्तेय पुण्णपाव

अत्ताण न समुक्से जे म भिक्खृ ॥ १८ ॥

न जाइमत्ते न य रुग्मत्ते

न लाभमत्ते न सुण भत्ते ।

मयाणि सव्वाणि विवजयतो

धम्मज्ञाणरण य जे स भिक्खृ ॥ १९ ॥

पवेयए 'अज्ञप्य महामुणी

धम्मे ठिओ ठावद्यई पर पि ।

निक्खम्म घजेज कुमीललिह्न

न यावि हामंकुहए जे स भिक्खृ ॥ २० ॥

त देहवास असुङ्ग असासय

मया चप निच्चहियठियप्पा ।

छिदिन्नु 'जाईमरणस्स वधण

उवेष भिक्खृ अपुणागम गइ ॥ २१ ॥ ति वेनि ॥

॥ समिक्खृ अज्ञयणं दसम समत्त ॥

१ अः पुलनिषुलाइ, घ पुलनिषुलाए २ क स घ सनिहिमोवरए ३ अ॒
क अलौलो रु च अगिहे स ५ च जेणन्न कुप्पेज ६ स च अज्ञप्य ७
च हासकुहए ८ च मण सव्वधण

॥ रथरका पुस्तिका पदमा ॥

एह संदृ भी पश्चात्यर्थ उपलक्ष्यते वै संभवे जाएत करारी
सेव औषधुप्रयोग्या अपोहप्रयर्थ ऐह इवररिउम्प्रकृचौपयोग्य
मारम्पार्द इसार बहुआस छाजार्द सम्बं संप्रक्षिलोग्यपन्नार्द गतार्दि
त आहा ।

८ मी रसमाण स्पष्टिकी । ८

लास्त्रपा व्यरिपा फ्रीर्या चामपोपा । १

सुरक्षा प्राप्ति संविदा १२

इसमें जो मेरी स्त्री ने विरहात्मकात्वात् भवित्वस्थृति ॥ ३ ॥

ચીત્રાંગણક ૨

कॉरसल ये परिपालन व्यवस्था शिरीखः १०

आग्रहात्मक विषयका १०३

ਇਸ ਮੌਜੂਦਾ ਸਮਾਜ ਵਿੱਚ ਪ੍ਰਕਾਸ਼ ਦਿਤੇ ਗਏ ਹਨ।

प्राप्ति से विद्युत ११

સુધ્યે દે કાશ હોય ॥ ૧૦ ॥

सांस्कृतिक सेवा मिलकोडीले परिवार न हो

२८ पितृवासे दीप्तसं परिषार्द ॥ १४ ॥

साक्षरता निविदामे साक्षरता परिवार ॥१५॥

અધ્યાત્માદ્વારણ ગિરુંચે કામભોગા • ૧૩

ପାତ୍ର ପୁଣ୍ୟମୁଦ୍ରା

ଆଜିରେ ଲାଗୁ ମା ମଧୁକାଳୀ ମାତ୍ରାଏ କୁଣ୍ଡମ୍ବକଳ୍ପନାକୁ ଦେଖିବା
ପାଇଁ ଆଜି ହିଂଦୁ ମଧୁକାଳୀ । ୧୫

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विश्वासार्थ वंशरक्ता मोस्तका, नातिय अवैष्ट्रिक, उत्तरा य शौस-
अद्वारमम् पय फल्लर ॥८॥ परापर 'पर्य लिङ्गीयी ।

जापा क बयां सम्म अपराजीतो मोक्षार्थी।

स तद्यु मुरितु चास भाष्य लाकुम्बर

१ वास्तविकता के अधिकारी व उपर्युक्त व उपर्युक्त व
उपर्युक्त व उपर्युक्त व उपर्युक्त व उपर्युक्त व उपर्युक्त व
उपर्युक्त व उपर्युक्त व उपर्युक्त व उपर्युक्त व उपर्युक्त व

जया ओहाविओ होइ हँदो वा पडिओ छमं ।
सन्वधम्मपरिद्भुतो स पच्छा परितप्पह ॥ १ ॥

जया य वंदिमो होइ पच्छा होइ अवदिमो ।
देवया च 'च्चुया ठाणा स पच्छा परितप्पह ॥ २ ॥

जया य पूहमो होइ पच्छा होइ अपूहमो ।
राया च रज्जपद्मठो स पच्छा परितप्पह ॥ ३ ॥

जया य माणिमो होइ पच्छा होइ अमाणिमो ।
सेहि व्व कन्वडे घूडो स पच्छा परितप्पह ॥ ४ ॥

जया य थेरओ होइ समदक्कंतजोव्यणो ।
मच्छो व्व गलं गिलित्ता स पच्छा परितप्पह ॥ ५ ॥

जया य 'कुकुडवस्स 'कुततीहिं 'विहम्मड ।
हृत्यी व वंधणे वद्दो स पच्छा परितप्पह ॥ ६ ॥

'पुत्तदारपरिकिणो मोहसंताणसंतओ ।
पंकोसन्नो जहा नागो स पच्छा परितप्पह ॥ ७ ॥

अज्ज याहं गणी होंतो भावियप्पा वहुस्सुओ ।
जह ह रमतो परियाए सामणे जिणदेसिए ॥ ८ ॥

देवलोगसमाणो उ परियाओ महेसिण ।
र्याणं, अर्याणं च 'महानरयसारिसो ॥ ९ ॥

अमरोवमं जाणिय सोक्खमुत्तमं
र्याण 'परियाए तहारर्याणं ।

निरयोवमं जाणिय इक्खमुत्तम
रमेज्ज तम्हा 'परियाय पंडिए ॥ १० ॥

घम्माउ भट्ट 'सिरिओ अवेय
जन्मगिविज्ञायमिवप्पतेयं ।

हीलति ण इव्याहिय कुसीला
वाढुहियं घोरविसं व नागं ॥ ११ ॥

इहेवधम्मो अयसो अकिन्ती
इम्नामधेज्ज च पिष्टुज्जणम्मि ।

१ ल च चुया २ ल सिहि ध; च सेहि व ३ घ कुकुडवस्स ४ स,
कुतितीहिं; घ कुतितीहिं ५ घ घ विहम्मड ६ घ पुत्तदारपरिकिणो ७ घ घ
न्हानिरयसारिओ ८ स घ परियाइ; च परियाइ ९ त घ सिरिओ ववेय -

उपरस्तु प्रमाणो महमसविज्ञो
संभिज्ञकिप्रस्तु च द्विग्नी वर्द ॥ १५ ॥

भुवितु भौयदै परमस्तु वेष्टना
तदाविर्द्धं चतु भास्त्रकर्म वर्द ।

यदि च मध्ये भविमिश्रवर्द वृद्ध
बोही ए से ती उल्लम्पुष्ट्यो ॥ १६ ॥

इमस्तु चा नैयप्रस्तु ज्ञात्यो
त्रिवाऽपर्वीयस्तु किंतोरुचातिज्ञो ।

पक्षिभौत्तमै किंतमात् तामरैष्म
विक्षेय पुण्य भग्नं इमै भव्योदृद्ध ॥ १७ ॥

न मै चिरं तुक्षलनिर्वायस्तु
आसात्तुप्या भावयपिवास ज्ञात्यो ।

न च सर्वार्थं हमेन्नात्तुप्या
अवेहस्तोऽभीक्षिप्रवक्ष्येत्य मे ॥ १८ ॥

जस्तुद्दमप्या च इतेत्तु विष्णुज्ञो
चरद्वा रीह न च भव्यात्तुप्या ।

ते तारिर्द्वै ती पवक्षानित इम्बिया
उक्षलनियाच च सुर्वात्त्य विर्द्ध ॥ १९ ॥

एतेत्तु संविस्तत्वं चतुर्गुम वरो
आर्यं उक्षाव विविर्द्धं विष्णाविदा ।

काप्यव वांपा चतु भाष्टुत्त्य
तित्तुसिकुचो विष्णवद्यमादित्तुर्ग्याति ॥ २० ॥ ति वामि ॥

॥ वीया चूलिया ॥

चूलियं तु पवक्षलामि तुर्यं चूलियातिर्द्ध ।
ज सुर्वितु लंपुर्गात्त्य वामे उप्यवाप्त मर्द ॥ १ ॥

अस्तुभीवयद्विष्य चतुर्ग्यमिम पवित्रोद्वद्यमात्तुत्त्य ।
पवित्रोद्वद्यमेव अप्या वाप्याद्यो द्वोउक्षामिर्द्ध ॥ २ ॥

अस्तुलादस्तुतो लौमी पवित्रोद्वद्यी आलती चूलियात्त्य ।
अस्तुलोद्वद्यी सुसारो, पवित्रोद्वद्यी तात्त्वं उक्षामिर्द्ध ॥ ३ ॥

त च न मै तत्त्वेत्तु इतेत्तु विक्षेय भविर्द्ध । च इतेत्तु विक्षेय
भविर्द्ध । त च जस्तोत अप्या च इत्तुर्ग्य विष्णामी

दत्तहा जायारपरक्षमेण संवरन्तभाहिवहुलेण ।
 चरिया गुणा च नियना च होति साहृण ब्रह्म ॥ २ ॥
 अणिववासो नमुद्याणन्त्रस्त्रिया
 जन्मायदद्वं पूरिक्तया च ।
 अप्योवही कलहववचणा च
 विहारत्वस्त्रिया इत्तिणं पनन्धा ॥ ३ ॥
 आइष्णओमाणविवज्ञणा च
 ओसुन्नाविडाहडनन्तपाणे ।
 चंचडकप्येण चरेऽभिक्षु
 तज्जायत्तेसडु जई जएज्जा ॥ ४ ॥
 अमज्जनत्तान्ति अमद्वर्गीया
 अभिक्षुणं निल्विगद्वन्धा च ।
 अभिक्षुणं काउस्त्वगकारी
 तज्जायत्तोग पवओ हवेज्जा ॥ ५ ॥
 न पृडिक्षवेज्जा तयणात्तणां
 सेव्वं निलेव्वं तह भत्तपाणं ।
 गामे कुले वा नगरे च उम्मु
 ममत्तमावं न कर्त्तव्वि कुर्ज्जा ॥ ६ ॥
 गिर्हीणो देवावदिव्यं न कुर्ज्जा
 अभिवायण वंडण पूर्वण वा ।
 असुक्लिट्टहि समं घनज्ञा
 सुर्णो चारत्तन्म जओ न हाणो ॥ ७ ॥
 न चा लमेवज्जा निटणं लहावं
 गणाहियं वा गुणओ मम वा ।
 एको यि पावाइ विवज्जनवंतो
 विहरेऽल कामेस्तु असज्जमाणो ॥ ८ ॥
 संवरद्वार चावि पर पमाणं
 बीवं च वानं न ताहि वसेवज्जा ।
 मुत्तस्त्व मनोण चरेऽव निक्षु
 सुत्तस्त्व अत्यो जह आणवह ॥ ९ ॥
 जो पुञ्चरत्तावरत्तकाले
 संपहुङ अप्पगमप्पएण ।

हि मे राहि हि च मे दिवसुर्द्धे
हि नीकमित्त च लग्नवधामि ॥ १३ ॥
हि मे परो पास्य हि च अप्या
हि चाई एकित्त च विद्वन्नयामि ।
उच्च र सम्म भक्त्यासमाप्ते
अजायन्ते भो पश्चिम्बुद्ध्या ॥ १४ ॥
अन्धर पासे कृत्तुप्प्रकाश
काप्य वाया अनु मात्रासुर्य ।
नान्धर चीरी पश्चिमाहरव्या
आप्यामि पश्चिमित्र कलार्द्धांश्च ॥ १५ ॥
अस्मरिता औम विष्णविष्णुस
पिर्मस्त्रो लघुरित्तुर्विज्ञ्य ।
तमानु त्वं पर पश्चिमुद्धर्विज्ञ्य
मा चीर्त्त भजमर्त्तविष्णु ॥ १६ ॥
अप्या तु तदुत्तर्य रक्षित्याक्षो
भर्त्तिविष्ण्विष्णु तुमपाहिष्ठिष्ठ ।
अरकिम्ब्रामा आशपाह गौम
मुरकिम्ब्रामा लभ्युहाल्लुप्त्या ॥ १७ ॥ चिं दीमि ॥
चीया चूकिया समाचा ॥

लक्ष्मय पश्चात् विष्णपश्चिमार्त्तव्येव दिव्युद्धे ।
मात्राविद्या च इत्याहित्तुर्विश्वाद्यं चेत् ॥ १८ ॥
मन्त्रग पश्चात् देवत्त्वमेव विश्वाद्यां इत्याम्भाप्या ।
देवालित्त ए द्विष्या तम्भा इत्यालित्त नाम ॥ ॥
तुष्टि मानाद्य भद्राद्य मन्त्राप्यमित्त तु अन्तर्मन्त्रमेव ।
पुर्माला पश्चिमो लहु कामयात्ती लमाद्याए ॥ १९ ॥
कायद्वधुराय काही भिर्मामय तर्हि दिव ।
महमहुल्लु ए पुर्माला लहुला ए दिवाल्लु चेति ॥ २० ॥
दुम्भाद्यिमा द्वयपद्म भावित्तापद्मि चेत् छातिर्वर्त्ति ।
ता भवत्तु तुम विष्य चीर चीरिमा च लघुहिष्यत्त ॥ २१ ॥
एषाह लप्त्याहित्त तुहम्बुद्ध्या चारलमर्त्त ।
तम्भालिकाद्यत्त पुण्य लम्भुद्ध्य विष्य तास्तु चेतो ॥ २२ ॥

A short note on the Vaitāliya metre.

1. *Origin of the Vaitāliya and the Gāthā metres*—There is occasionally noticed in the Vedic Literature a composite metre with odd feet of Gāyatrī and even feet of Jagati to which there can be traced the origin of the general Gāthā metres of the Jaina and the Buddhistic Sūtras which were very suitable for purposes of singing as is implied by the term Gāthā which was used in the Sūtras and the Nirvuktis in connection with them. These Gāthā metres consisted of 14 matras in the odd feet and 16 to 18 in the even feet. Because they were mainly meant for singing, they were governed by the pure consideration of mātrās, the number of letters being absolutely immaterial. The pair of iambs which generally formed the determinants at the end of the foot in the Gāyatrī and the Jagati metres obtained here also in these Gāthās although its place was not always the same. The several positions which the pair of iambs forming the determinants occupied gave rise to the several varieties of these Gāthās.

2. *Relation of Vaitāliya to Gāthā*.—A variety which had no fixed rule about iambs or trochees or anapaests, but which simply required 12 mātrās for the odd feet and 18 and 15 for the even feet was termed Āryā, a metre very easy to compose and very pleasant to sing. There was given the name Vaitāliya to that kind of Gāthā which was very akin to the Vedic combination of the Gāyatrī and the Jagati having the same number of mātrās per foot (viz. 14 and 16) as the composite Vedic metre ordinarily possessed, and having the same position for the pair of iambs namely, at the end of each foot. The names Vaitāliya and Gāthā are also very old names belonging to that very period of time which gave them existence. This can be obviously seen from the name Vaitāliya given to that chapter of the Sūtrakṛtāṅga (Ch. II) which was composed in the Vaitā-

NOTES

CHAPTER I.

The title of the book is दम्बेआलिङ् (Sk. दर्शनालिङ्) The traditional view explaining the term दम्बेआलिङ् is put forth by the निर्युक्ति in Gāthas 12-14 सामाइच-अणुक्मओ वणोउ विगवपारि-
योए उ । निज्जडे किर मेज्जभवेण दसमालिय तेग ॥ जेण व ज व पदुचा जत्तो
धावनि चह य ते टविया । सो त च तओ ताणि य तहा य रमसो कहवव्व ॥
मुनमव राणधर जिणपटिमाटमणेण पाहितुद । मणगपिवरं दमसलियम्य निज्जहुग
है ॥ The story can be briefly given as follows — Vardha-
māns, the last Tirthankara had his pupil सुधर्मी in charge of
the तर्ये or Church. He had a pupil by name Jambu,
Jambu had a pupil by name Prabhava. Prabhava was unable
to find out from among his pupils a Ganadbara suitable
to hold charge of the Church. He began to search one
from among the householders. He thought of a Brāhmaṇa
named सेज्जभव (Sk. शश्वभव) as a suitable person to succeed
him. He sent two of his pupils to सेज्जभव at Rājagrha
where the latter was performing a sacrifice, with instruc-
tion that they should beg alms of सेज्जभव and on being
refused they should exclaim " alas ! Religious Truth is not
known ! " and walk away. The pupils did as they were
instructed. सेज्जभव was set a-thinking and he approached his
teacher and asked him about the Truth. The teacher said
at first that the Vedas were the Truth. सेज्जभव thereupon
drew out the sword and repeated the question. The teacher
then said that there was the idol of Jina below the sacri-
ficial post which was imperishable and eternal, and the
Jaina Religion was the Truth. He presented the plot of
ground where the sacrifice was held to the teacher and went
away in search of the two monks whom he found near

their Head, Prabhava. He questioned Prabhava about Religious Truth and Prabhava instructed him that he became a monk and came to possess the knowledge of the Fourteen Purva. The relatives of Shreyas felt very much when the latter became a monk especially because he had no issue. They asked his wife whether she felt anything in the womb. She replied that she slightly (अम्बु) felt the presence of foetus. She was pregnant at the time and duly gave birth to a son who was named श्रेयस् on account of the remark अम्भु अम्भु (slightly I feel) made by his mother. When the boy became eight years old, he made queries of his mother about his father. On learning that his father had become monk, the boy left his home to see his father who was in the city of Champi. The boy also became monk. The father-monk by his spiritual vision used to know that the boy had only 1/6 of six months i.e. born and hence, he extracted religious precepts from the Purva books hurriedly irrespective of the instructions regarding the proper time of study obtaining in the case of monks. As consequence, the composition of श्रेयस् came to be known as निरुक्त. As the number of chapters—excluding the two appendix chapters—is ten, the name given to the Shastram is द्वादशवृत्ति-निरुक्त (Skt. द्वादशवृत्तिनिरुक्त). The Nirukta calls the book by the name निरुक्त also. The book has 10 chapters—designated by the word अध्यय (Skt. अध्यय) The Nirukta cites the following regarding the extraction of the matter of the book from the Purva books—
प्रत्ययेण निरुक्त इदं वर्तमानः । प्रत्ययेण निरुक्त इदं वृत्ति
निरुक्त ॥ व्यापादवृत्ति निरुक्त इदं वृत्ति ॥ ३ । व्यापेता निरुक्त वर्तमानः ॥ व्यापो निरुक्त वर्तमाने परिविवरणो वृत्ताव्यवहारो । एत निरुक्त
वर्तमानं वृत्ताव्यवहारः ॥ खण्ड 16-18

St. 1 The term *disorder* is here defined and explained to be collection of three things—deliberate from injury self-restraint and abstemious. The term *wife* (abstemious)

from injury) refers to the general attitude of mercy to living beings, known technically as प्राणातिपातधिरानि or प्राणिदद्या which forms the First Vow in Jainism. The term संयम (self restraint) refers to the withdrawal of senses from objects of sense adherence to which causes transmigration. The word संयम is equivalent to आन्वद्वारोपरम्. The term तप refers to the various bodily austerities which are mainly divided into 12 kinds, such as fasts and the like. The observance of this three-fold religion is the highest bliss. The term धर्म is derived from धु to support, and it refers to those bodily and mental activities which save the soul from falling into bad conditions cf, दुर्गतिप्रदूतान् जीवान्यस्माद्वार-यते तन् । धर्ते चैतान् शुभे स्थाने तस्माद् धर्म इति स्मृत ॥

St 2-3 रस आविष्ट (Sk रस्म आपिश्वति) sucks the flower-juice. The word श्रमण is explained as श्राम्यन्ति तपस्यन्ति इति श्रमणा । It is defined as य सम सर्वभूतेषु त्रसेषु स्थावरेषु च । तपश्चरति शुद्धात्मा श्रमणोस्ती अकीर्तिः ॥ The word श्रमण occurs in Pāṇini (II-1-70) and means 'a monk' in general although it is specially found used in connection with the Buddhist and the Jain monks in the later classical literature. A Prākrit verse refers to monks of five different sects, cf — " निर्गाथ-सङ्क तावस गेश्य-आजीव फूच्छा समणा " The word मुक्ता (Sk मुक्ता) refers to such wandering monks as are absolutely free from परिप्रद् or ग्रन्थि which refers to the notion of possession—external as well as internal सतिसाहवो (Sk सन्ति साधव or धान्ति-साधव) (1) those who are always monks (2) who are monks full of mental peace or perfection (सिद्धि) cf निर्युक्ति " सति विज्ञन्ति ति य सन्ति मिद्धि य चाहेति " निर्युक्ति 121 दाण० (Sk (दानभक्तेष्यणे रता) Always given to accepting what is given (दान) what is clean (भक्त , e. प्राप्तुक) and what is free from faults of begging (एष्यणा) in connection with searching (गवेषणा), receiving (प्रहणेष्यणा) and use (परिमोगेष्यणा) The two stanzas signify that the monk is to go from house to house in high and low families and accept food, in no way prepared or meant for

him just as bees move from flower to flower and suck the juices which is in no way meant for them of वानरों का अपनी जड़ावालीमें रिस्ताएँ। बहुत सौंदर्य वाली वानर वानस्पति है जो उन्हीं द्वितीय अवस्थाके लिए उपयुक्त है। इन्हरेवानर की अद्वितीयता वानस्पति की अद्वितीयता की अपेक्षा—जो ऐसा भौतिक विवरण न हो सकता है। यह वानस्पति वानर की अद्वितीयता है।

८२ । रिप्पि (स्क्र. रुपि) आत्मा, उत्तरवाचास, अप्यपि (स्क्र. अप्यपि). इस्म इत्थे बासे of the पुरुषों of the वेद एव इत्थे वासे we shall get जीव in such a way that जीव (i.e. एक living organism, earth-body etc.) would be killed विहरण (स्क्र. विहरण्) prepared for themselves and their people by the बासेदारों (प्राप्ति) (स्क्र. रिप्पि एव रिप्पिः) go, most to. The results of (स्क्र. एव) are generally better, although (प्राप्ति) appears to be the generally accepted one.

S. 8 अधिकारा (S. 8वीर्यः) : Unsettled or indecisive with respect to borders to be visited for begging, like the bees that have no settled gardens to visit, yet (S. 30) C. 14 armed with the religious trish. The term ग्रीष्मा is a moral definition of the term मूल (मूल or मूल) in the real sense of the word, cf. वर्ण वर्ण ए वर्ण ए दिव्यवर्ण ए वर्ण वर्णी। वर्णी एवं लक्षणी वर्णाद् ए व ए ए लक्षणी लक्षणी वर्णाद् ए व ए ए लक्षणी वर्णी।

CHAPTER II

४१ अंतर्भूत [एक अंतर्भूत] इन drooping until a loom) committing mistakes or faltering at every step अंतर्भूत [एक अंतर्भूत] (good thought The particle या is idiomatically used [the sense of causation of कर्मण् वा तेजसाद्यै शोषयन् यज्ञाद् वा कर्मण् वा तेजसा ये य अपि]

St 2-3 The two stanzas define the term नार्दि [Sk त्यागी] which means अमण or साधु He is not a real त्यागी or अमण who does not enjoy splendid garments, ornaments, women, couches etc only because they are not at his disposal, but, he, who abandons these things even when he could enjoy them, is a real Tyāgi!

The story of सुबन्धु is quoted by the commentator to illustrate a त्यागी or relinquisher in name एवन्दु was a royal minister of the Nanda dynasty who, after the downfall of the Nanda dynasty and the accession of Maurya Bindusāra on the throne poisoned the ears of Bindusāra against his minister Chānakya and fraudulently burnt him to death Before his death, Chānakya left in a casket something like a will which stated that one, who would get the smell of the scent placed along with the will, might enjoy the whole of the estate including horses, chariots etc provided he remained strictly indifferent like a monk to the several objects, if he did not so remain, he was to die Subandhu tried the truth of the statement, and the man, whom he placed in charge, died Subandhu, however, who cared for his life, remained indifferent and lived enjoying Monks behaving like Subandhu i.e those who do not enjoy only because they cannot afford to do so are not real 'Tyāgins', but those only are 'Tyāgins' who behave like Bharata and do not enjoy the various things even though they be at their disposal अन्तन्दा [Sk अन्तन्दा or अस्वयंशा] not at one's disposal as opposed to साधीण [Sk. स्वाधीन] at one's disposal The form अन्तन्दा is Nom pl. and qualifies ये (साध्य) It is used in the literal sense अस्वयंशा here, meaning 'who are not masters of themselves in the matter of the enjoyment of the various objects' The Nom pl can be understood to be used for the Acc pl and the word अन्तन्द would then qualify the word प्रार्थीन् taken as understood, meaning अनास्वयंशान् or अप्रियमात्रा Stanza No 2

St 5 आयाव्याही [Sk आताप्य] Mortify the flesh by
 वृद्धि^१ austerities. चय मोअमल्ल [Sk त्यज सोऽमार्य] Abandon
 delicateness of the body Many manuscripts read सोगमल्ल
 The word सोगमल्ल is frequently used in Prakrit and it is also
 explained in Prākṛta-prakāsa In all, there are four
 alternative forms —सोउमल्ल, सोअमल्ल, सोगमल्ल and सोगुमल्ल दामे०
 Overcome desires and, at once misery is automatically
 overcome (कमिय=कान्ति) सपराय [Sk सपराय] (1) worldly life
 (२) fight with emotions

St 6-11 Stanzas 6 to 11 refer to the famous story of
 उमीमती who was offered in marriage to अरिष्टनेमि The
 marriage did not take place, as अरिष्टनेमि was much disgusted
 at the sight of many animals intended to be slaughtered for
 the marriage feast, and forthwith became a monk राजीमती,
 too, became a nun and started for the mountain रवतक or
 Girnar where अरिष्टनेमि was gone On her way, being drenched
 with rain, she waited in a cave where रथनेमि, her husband's
 brother, who too was a monk, began to court her She
 baffled his attempt by offering him a drink in which she
 spat in his presence रथनेमि did not accept the drink
 saying that she had spat in it on which she retorted that
 she too was one who was spat by अरिष्टनेमि For a detailed
 account see उत्तराध्ययन ch XXII

The passage in the उत्तराध्ययन might be an earlier one
 The account is given there in a masterly manner and
 curiously enough stanzas 6 to 11 of the Daśavaikālika are
 identical with stanzas 41 to 44, 46 and 49 respectively of
 the Uttaraādhyayana पक्षरंदे appears to be used for पक्षरंदेति
 or पक्षवदेवा The stanza means that serpents belonging to
 the Agandhana family would rather throw (पक्षरंडे) them-
 selves into the blazing terrible fire than suck the poison
 from the wound they themselves have inflicted. It was a
 belief that snake charmers could make serpents of

refers to such studies some as have taken the name
work for livelihood Of शारीरिक विकास के लिए
कृषि अध्ययन क्षेत्र के साथ सम्बन्ध विवरणित है।
[Sk गुरुद्वय] put at the back, throw way The
commentator Haribhadrasur reads विविद्याम् as one who
explains (उच्च-विदि) को जैसे विवरणी
का गानि विविद्याम् लिए औ द्वय विविद्या
म् को

× 4 स्त्री वृक्ष [स्त्री वृक्ष] lit with the ~~sun~~ or light I bring it at all objects ~~विद्युत्~~—The word विद्युत् of विद्युत् the pres part of वृक्ष (वृक्ष) with क्ष appears to be used of the G in g in all the contexts. It is at first [हि वृक्ष] in many times used as a name of विद्युत् (possibly it may be) The word वृक्ष विद्युत् वृक्ष in all story of merchant boy was he and his young wife because mock The वृक्ष विद्युत् openly proclaimed as taught by his pres-

She is of mine. Not as I have but all she
innerly thought. She said. Soe as come and I
am here and felt very much for having abandoned
As consequence he returned to his village and asked
the publ wall woman—who fact was his
but where h did not recognise—about his wife particular
question whether the daughter of so and so was living
not. If t ever was the affirmative, he would
return home bel or ag in. The woman recognised
and thought that if she gave the correct reply he would
be kind to her. Hence she replied that the girl
inquired about was give to another. Thereupon
appreciated the remark of his preceptor π the
t which was brought home to him. Th struck
that if nowt perchance were to think of love, he should
contemplate po the lime π and at noo within
his mind / on the woman he thought of

It is interesting to note that in the Hindu mythology सन्धकमृणि is the name of the Yadava clan to which वलराम and हनुष belonged, while उप्रसेन was the name of the father of कैस and देवकी मा कुले गधणा होमो [Sk मा (आवां ऐक्षक्रियानकुले) गन्धनी (I. e. गन्धनसर्पसदृगी) भूत] Let us not be गन्धन snakes in our noble families. Of "जह ण सप्ततुङ्गा होमो त्ति भणिय होइ" Ms. ख reads सयम, for सजम, throughout the passage

St 9 The words तासु तासु are to be understood after the word नारीओ The stanza means—"If you fall in love with every woman you see, you will be without hold like the Hada tree shaken by the wind." The word हड or हट refers to an aquatic plant. The writer of the Vrtti explains it as a kind of grass which leans before every breeze that comes from any direction. The word occurs in प्रश्नापना I, and उत्तरा II 3, where it occurs as the name of an aquatic plant among several other plants like moss, lotus etc

St. 10 संजयाए [Sk सयताया] Of the self-restrained nun The illustration of the elephant, brought to the proper path by the goad, is a common one, and there need not be understood any reference to a special story such as one related in the commentary by Haribhadrasūri

St. 11 पुरिसोत्तिम [Sk. पुरुषोत्तम] The best of men, used with reference to रथनेमि who, although he had a temptation, did not fall a victim to it

CHAPTER III

St 1 Stanzas 1 to 10 mention the various things which are prohibited in the case of great monks, who have fixed themselves well in self-restraint, who are free (षिष्पमुक्ताण)

word सुग्राव दून्तस्येवा [Sk. दून्तस्यावन्] the cleaning of teeth सुख्षणा [Sk. सुख्षण] Quere about a layman of a prohibited nature or quere about self पर्णग्रावा [Sk. पर्णग्रावन्] looking

St. 4 धारय [Sk. अष्टापर or अर्पय] gambling by playing with counters (मारिल्), or making remarks about politics नासीए [Sk. नासिए] A special variety of playing with dice where the dice are cast on the ground through something like a tube. The line अद्वाकपाणीए छास्य य धारणद्वारा appears to be the line read generally by the Manuscripts, which sounds like a line of the अर्या metre 'धारणद्वारा' [Sk. धारणवर्णीय] The commentator श्रीसद्ग्रह looks upon धारणद्वारा as archaic for धारणवर्णीय He explains it as 'holding the umbrella for a sinful purpose' holding it when unrequired. The writer of the *Vrtti* translates the word as 'धारणवर्णीय', and explains it as 'holding the umbrella for a purpose'. It is likely that there might have been the reading 'छत्स्य य धारण उणाए' making the line a line of आर्यासीति नेगिन्ते [Sk. निकिन्ता] Treatment of the disease पागला [Sk. उपानही] shoes on the feet-समार्थं च जोश्यो [७। गवामभा ज्योतिष] Kindling of fire,

St. 5 संजायर [Sk. शश्यात्तर] A layman who gives residence to the monk आमदी [Sk. आमदी] A raised seat गिर्वरनिसेज्ञा [गृहान्तरनिपदा] (1) Sitting at a place other than one's own residence (2) Sitting at a place between two houses, उब्बटन [Sk. उद्वर्तन] Rubbing so as to remove the dirt

St. 6 वेयावधियं [Sk. वियापृथ्य] Service Doing any service to the householder, just as begging food for him, is prohibited. The word वेयावधिय occurs frequently and is explained by commentators as वेयापृथ्य in Sanskrit. The word rather corresponds to Sk. वियापृथ्य or व्यापृतता आजीवतिया [Sk. आजीवृत्तिना] Maintaining oneself by following the occupation of the caste or family तत्तानि० [Sk. तसानिर्दृतभोजितम्] Drinking that water which is heated (तस) no doubt, but which is not finished or accomplished in purity The

वर्द विनाशक [S. विनाशक] the clearing of the विनाशक [विनाशक] Quite about a human of a prohibited nature & why about it? विनाशक [S. विनाशक] looking

४. लृत रथ [S. लृत्, or लृत्] combining by playing with children (लृत्), or making remarks about politics लृत् [S. लृत्] A special variety of playing with children, i.e. throwing stones on the ground through something like a tube. The line लृत् इन बायाम् विनाशक appears to be the line zero & notably by the Manuscripte which reads like a line of the text in the विनाशक [S. विनाशक]. The commentator गण्डि goes upon लृत् as suitable for writing. He explains it as 'holding the umbrella for a sinful person holding it when uninvited'. The writer of the वेति translates the word as विनाशक, and explains it as 'holding the umbrella for a person'. It is likely that there might have been the reading 'लृत् इन विनाशक' making the line a line of विनाशक. विना [Sk. विनाश] Treatment of the disease विना [Sk. विना] above on the self-vinaya न विना [S. विनाश विनाश] Kindling of fire.

५. विहार [S. विहार] A layman who has a residence to the monk. विहार [S. विहार] A raised seat. विहारनिष्ठा [विहारनिष्ठा] (1) sitting at a place other than one's own residence (2) Sitting at a place between two houses, विहार [S. विहार] Rubbing so as to remove the dirt

६. वेदाधिक्य [Sk. विद्यार्थी] Service Doing any service to the householder, just as begging food for him, is prohibited. The word वेदाधिक्य occurs frequently and is explained by commentators as वेदास्त्र in Sanskrit. The word rather corresponds to Sk. वेदाधिक्य or व्यापुतना भासीकारिया [Sk. व्यापुतना भासीकारिया] Maintaining oneself by following the occupation of the caste or family वस्तानि [Sk. वस्तानि वस्तम् भोगित्वम्] Drinking that water which is heated (वस्त) no doubt, but which is not finished or accomplished in number etc.

St 11 The behaviour of the monks is very briefly described here by a reference to its main features पञ्चामवा० (Sk. पञ्चासवपरिग्राता or ज्ञातपञ्चास्वा) Those that have known and abandoned consequently, the fivefold influx of Karman like 'injury to living beings,' 'telling a lie' etc The word in short, refers to the Five Great Vows characterized by a complete abstinence from the five items—हिंसा, मृत्यावाद्, अदत्तादान, मैयुन and परिग्रह तिग्रुता (Sk. त्रिग्रुता) characterized by the Three Guptis. छसु सज्जया [Sk. पद्मसु भयता] Restrained towards the six groups of living organisms as described in the next chapter पञ्चनिग्रहणा [Sk. पञ्चनिग्रहणा] Restraining the five sense० धीरं courageous The commentator explains the word as विद्या राजन्तीति धीरा.. उज्जुदमिणो [Sk. ऋज्जुदर्शिन] Seeing the straight thing viz. नोक्ष, i. e striving for Release

St 12 पठिसलीण [Sk. प्रतिमलीन] Staying in their place of residence

St 13 परीसहस्रिकदता [Sk. पारिपहरिपुदान्ता or दान्तपरिपहरिपत्र] Who have checked down the enemies in the form of the twentytwo Parisaḥas or troubles For a detailed list of these troubles, which the monk must cheerfully bear, see Uttarādhyayana Ch II

St 14 सवदुक्षपणीणटा [Sk. सर्वदुःखप्रहाणार्थीय] All commentators translate the word पणीणटा as प्रश्नयार्थम् पहाण would be a better reading, although not found in the manuscripts पक्षमंति [Sk. प्रक्षमन्ति] Strive

CHAPTER IV

There is given the description of धर्म or religion of the monks in the first chapter Then follows in the second chapter the description of the monk's life or asceticism without which true religion cannot be followed. As the

of the combined words आउगेण such as (1) by the long-lived one, or 'while living' (आयुपत्ता) or, (2) by one staying (near the preceptor) [Sk लाकगता] or (3) by the considerate one (आमृता) in which case the word is to be read as लामुस्तेण लासवेण [Sk काश्यभेन] by one whose Gotra name is लास्यप. सुभक्त्वाया [Sk सुआस्याता] well explained in the assembly of gods, men and asuras. The word अस्त्वाय frequently occurs for आस्यात in the Agamas धर्मपश्चिमी [Sk धर्मप्रश्चिमी] because it leads to the knowledge of religion. The Nom sing धर्मप्रश्चिमी is used here for the Abl sing धर्मप्रश्चाते in the sense of हेतु or reason मेय मे अद्विजिते [Sk श्रेयो मे नव्येतुं] it is beneficial for me to read.

चित्तमत्मक्त्वाया (चित्तमती आस्याता) is said to be possessed of mind or sensation. The word चिन्मति in the neuter gender is archaic or the word might be चित्तमति only, with an additional nasal. The writer of the शृणि notices the reading चित्तमत्मक्त्वाया and explains that पृथ्वी (the earth) possesses a subtle slight sensation of चित्तमात्रा, स्तोत्रचित्तेत्यर्थ । पुडोसत्ता [Sk पृथमसत्त्वा] with several distinct living organisms. The word occurs at several places in the आचाराद्वासुन् चत्यपरिणाम (Sk ग्रस्तपरिणाम) working of the destroyer Fire, sunshine, wind, salt etc are mentioned as शक्तिः or destroyers of life in connection with the earth cf नियुक्ति—दन्व चत्यगिग्निः नेहविलसारलोणमाईर्भ ॥ अगगवीया [Sk अग्रवीजा] having seed at the end such as फोर्टुक and other plants. This and the subsequent words mention the variety of the vegetable kingdom.

अण्डया [Sk अण्डजा] oviparous. This and the following epithets mention eight groups of fully developed beings of five senses, as contrasted with four groups often mentioned in the Hindu books. The various movements or signs of life noticed in these beings are mentioned in the words अभिकर्तं, पदिकर्तं etc which refer to the various kinds of movements परमाद्यमित्या [Sk परमधर्मित्या] desirous of happiness (परम) The lengthening of the last

There are many and quite shallow in the Buddhist
Buddha-sphere the world is taking the place of it

Section 7 This and the following sections describe in detail the way in which the monk is to avoid hurting the six groups of living organisms वृज [SL वृज] a clot of earth शूद्रा [SL शूद्रा] durt, soiled with dust तिर्यक् by a small stick. Some manuscripts read तिर्यक् also. The word is entirely Prakrit. Haribhadrasuri, however, gives the Sanskrit word वृष्टि and explains it as वृष्टि दर्पण [SL वृष्टि] A small iron win रथि [SL रथि] Collection आदित्या० [SL अस्ति०, संस्कृ॒ पृष्ठ॑०, नियत॑०] Should scratch, carry, shake, or break.

Section 8 ओ॒रा [Sk. अद्वाय] frost, white dew पि॒ ई, snow मृदिय [Sk. मर्दीरा] mist गम्भी hall-stone छत्तेषुग The word is explained by the commentators as water coming out of the earth and appearing on grass blades etc The word occurs also in काम्प्र उद्दोदण [Sk. उद्दोदक] refers to rain-water न् [Sk. आद] Wat. ण आमृनेजा० [Sk. न आमृते०, न गुम्भृते०, न आप्तियेत्, न प्रथीडयेत्, न आस्तोटयेत्, न प्रमक्तोटयेत्, न आतापयेत्, न प्रवापयेत्] Should neither touch nor clasp, neither press, nor twist, neither strike nor smash, neither heat nor burn

ments (दप्तरण) of a monk संजयामेव [संयत एव or स्यतं एव] with self restraint The lengthening of the last vowel and the addition of the nasal are peculiar to the Āgamas परिलेहिय [Sk. प्रनिलेश्य] having scrutinized or inspected

St. 1 अजय [Sk. अयतन् or अयत] without striving i.e without making an effort to avoid injury to living beings. The word grammatically appears to be the Nom sing like विज्ञ etc and gives a fairly good sense , it is however better to take it to be used as an adverb, modifying the actions mentioned in चरमणो, चित्रमणो etc पाणभूयाई [Sk. प्राणभूतानि] पाण [Sk. प्राण used for प्राणिन्] refers to breathing beings possessed of two or more senses, while the word भूय [Sk. भूत्] refers to beings possessed of one sense होड कहुय कलं [Sk. भगति कटुकफले] gives a bitter or bud fruit

St 8 जय [Sk. यतन् or यतमान] striving or careful
See note above on अजय

St 9 The stanza appears to give a nice summary of the teaching given above in the chapter The Genitive case is used in the stanza for the Accusative case सर्वभूतात्मभूतस्य [Sk. सर्वभूतात्मभूतस्य i.e सर्वभूतात्मवृत्] Looking upon all beings as upon his own Self पिहिआमवस्त्स [Sk. पिहितात्मवस्य] who has shut up all possible influx of Karmian

St 10 The stanza gives in a nutshell the course of action for the monk as based upon the teaching given above (in stanzas 1 to 8) and summarized elegantly in Stanza 9 The metre of the Stanza appears to be Vaitāliya consisting of 14 and 16 Mātrās respectively for the odd and the even feet, having the determinant pair of short and long letters (—, ~,) at the end of each foot The only amendment necessary to be made for the sake of the metre is to insert a word like तु after कि and read काही as काहिइ and नाही as नाहिइ काहिइ and नाहिइ [Sk. कृगियति and नास्यति] are grammati-

the herbs with water उच्चुर्द (Sk. ऊर्म) The Nom is used for the Genitive The stanza पद्मा नि ते is not explained by विश्वासी and some प्रतिपाद in Sanskrit Other translators (see manuscript न) have explained it It might have been a later addition The metre आर्यीनि which was of a later origin and the sense contained in the stanza which is in a way unnecessary, may go to prove the fact ए दिव्यादिव्याः [Sk. ए दिव्यादेत्] should not injure The Adhyavasa gives the detailed account of how living organisms are scattered everywhere and how very difficult it is for a monk to avoid injure to them of अनेकीया स्थले जैसा भासागे चीड़नामिनि । जीवाद्याद्युले लोके वथ भित्तुरहितः ॥ This Adhyavasa is also named आर्य or प्रभेश्वासि or नारिद्रधर्म or चरण or धर्म of शीवाज्ञायाभिगमी भासागे नेत्र धम्मगम्भी । तसो चरित्रप्रम्भो चरणे धर्मे अ एषाटा (निर्मुकि et 297)

CHAPTER V-1

St 1 The several ways of guarding oneself against injury to living beings have been given in the previous chapter One cannot guard oneself against injury to living beings unless one is able to preserve one's body The preservation of body depends on food, consequently, the way in which clean and non-injurious food can be obtained and eaten has to be explained, which is done in the present chapter Manuscript न reads भिक्षु for भिक्षु which may be in a way a better reading, as the word भिक्षु furnishes the subject in the sentence and the adjectives असंभन्तो etc can be connected with it असुच्छित्र [Sk. असुच्छित्र] Not greedy, not covetous.

St 2 गोअग्गग्गओ [Sk. गोचराप्रगत] Engaged in or moving for alms which is the best course The word अप is taken as an adjective to गोचर by the commentators

St. 3 शुभार्थ [Sk. शुभरथ] to the extent of the distance of one yoke or yoke of the cart

St. 4 अवृत् [Sk. अवृत्] pit, ditch, अवृत् [Sk. अवृत्] Undry place अवृत् mud. The commentator explains the word as अवृत् place at which water is slightly dried वृत्तम् [Sk. वृत्तम्] bridge अवृत् [Sk. अवृत्] another way which is round about and distant

St. 5 एव अद्यम् [Sk. एव अद्यम्] where there is another road available. The Instrumental is used for the Locative. The words एव अद्यम् might have perhaps been किं एव अद्यम् originally एव [Sk. एव irregular for अद्यम् or एव and as an adverb] carefully scrutinizingly

St. 6 सूर्यिणी [Sk. सूर्यिणी] Salty saline

St. 6 प्रसिद्धार्थपृष्ठ [Sk. प्रसिद्धार्थपृष्ठ] where there is no room of lower resources like locusts etc

St. 9 विनाम् [Sk. विनाम्] The locality of public water विनाम् [i.e. विनाम् or विनाम्]. Some manuscripts of II - the reading विनाम् which is explained by the commentator in the same way as the reading विनाम् विनाम् explains the word — bringing cattle for its abode. The other except just विनाम् (putting an end to celibacy) is proposed by the writer of विनाम् विनाम् [Sk. विनाम्] opposite side of the end by remembrance of the previous one

the word of the owner. The word refers to houses of persons who desire that no mendicant should enter their houses. Of the remark the foot-note of a *gītī* *गीती* *विवरणं विवरणं* (*पूर्ण विवरणं विवरणं*) says "The word is *Dakshinā* occurring frequently in the *Buddha* Literature meaning *hateful* (*द्विष्ट*) or *abstergent*. The monk is to tell a family as are specially delighted at the arrival of monks as well as families which are annoyed at it.

St 18 अन्तरिक्ष (Sk. अन्तरिक्षम्) screened by curtains of hemp or canabi etc. अस्ति (Sk. अस्तित्व) अस्ति उ अस्ति appears to be Dardhi root in sense of open. The words अस्ति and अस्ति are frequently used in the sense of opened. If अन्तरिक्ष (अन्तरिक्षम् also अन्तरिक्षम्) अस्ति (Sk. अस्तित्व) should open. The root अस्ति or अस्ति is used. Part II. The sense of pushing or opening corresponding to the Sanskrit root is गत अस्ति or अस्ति (Sk. अस्ति) Permitted shelter or residence. The word is

St. 22 वित्तिनाण ए (Sk व्यूप वा) after driving away or setting aside

St. 26 दग्धाद्वयायाणि (Sk चक्षगृहित्कास्तनान्) The word दग्धायाणि is used here in the sense of 'road' (मार्ग)

St. 27 क्षणित् (Sk क्षणित) The words क्षणित् and अक्षणित् are used in the sense of 'acceptable' and 'unacceptable' respectively

St. 28 परिमाटित् (SK परिमाटिते) Would abandon, would throw on the ground द्वितीयं (Sk द्वृती) The lady who offers The feminine form द्वितीय is used, as, generally the person offering alms to the monk is a woman

St. 30 उद्धृत् (Sk उद्धृत्य) collecting together घटियाणि (Sk घटियिता) After shaking The forms माहदु, निश्चिपिता, घटियाणि भूपणुल्लिखा, बोगादृज्ञा and चलद्वा are all gerund forms घटियाणि is a better reading grammatically

St. 33-34 These two stanzas are written in the Āryā metre. The Locative case in the words उद्दृते etc is used in the sense of विषये (with regard to or in connection with dripping things etc). The same thing as given in stanza 32 should be done in connection with the hand when it is wet with water, or dusty, or muddy हस्तिल (Sk हस्तिल), मणोसिला (Sk मणोसिला), हिंगुलज (Sk हिंगुलज), गेहूङ (SL गेहूङ), वाणिअ (Sk वणिअ), सेतिय (Sk सेतिय) and सोगटिय (Sk सोगटिय) are various kinds of earth असंसुख and संसुख refer respectively to hands which are clean and which are unclean, being besmeared with condiments and the like. The rules regarding the acceptance of food when the hands are clean are given in the next two stanzas

St. 40 ऋष्मासिणी advanced in pregnancy Lit one whose time of delivery is imminent कालेन प्रसवकालेन युक्तो मास कालमास, तदनी If such a woman takes the trouble of stand-

If there be doubt, the facts should be ascertained by making inquiries as to who prepared the food etc

St. 63-64 These two *stanzas* refer to injury to the fire group or to the wind group of living organisms दस्तिया (Sk. उत्पत्तय) after putting in the fuel inside the hearth so as to keep up the fire while she is away for serving the alms ओसिया (Sk. अपष्टय) after taking out the fuel द्वालिआ (Sk. उज्ज्वल्य) after kindling the fire पजालिया (Sk. प्रज्वल्य) after making the fire ablaze. निवायिया (Sk. निवाय) after putting out the fire उम्मिनिया निस्तियिया (Sk. उम्मिन्द्य निपित्य) Putting a spoon or ladle inside or sprinkling water into the boiling liquid in order to prevent it from flowing out उव्वत्तिया or ओव्वत्तिया (Sk. अपतर्य) after putting aside the pot full of boiling liquid बोयारिया (Sk. अवतार्य) after taking down (the pot) from the hearth

Sk 65-69 सरमग्रए (Sk. सकमार्गेण) For the sake of crossing (the particular watery or muddy tract) The words निस्तेणि (Sk. नि भेणि), फल्ग (Sk. फल्ग) and पीठ (Sk. पीठ) refer respectively to a small ladder a plank, and a footstool used for ascending a garret, or a floor कील is to be connected with उत्तर्य The reference is to getting upon a terrace or so (प्रासाद), by stepping upon a loop or a hook or a peg (कील) जग्नि (Sk. जग्निं) living organisms All these actions are prohibited as there is the danger of the person falling down and injuring himself or earth organisms

St 70-71 There is the prohibition here on eating bulbous and other roots as also of green vegetables पल्यं (Sk. प्रलभ्य) any fruit hanging from the stem. मन्त्रेर Vegetable of leaves शुद्धाम (Sk. शुद्धाम्) A gourd-like fruit The commentator explains the word differently citing the senses—(1) wet Tulasi plant and (2) tendons inside the stalk of the tree सिंगवेर (Sk. शृङ्गोर) Wet ginger मक्कुलि (Sk. शश्चुलि) A preparation of fried sesamum and sugar फाणिय (Sk. फाणिन)

Travel by A Dash: word in the sentence of most suitable ball.

At 73-74 it appears rather strange that if these were there as prohibited foods the eating of flesh containing much body matter as well as the eating of fish possessed of many scales or thorny things. Does the passage imply that the months in the days of the Sutras did not have any restriction to eating flesh and fish which were given to them by the householders? The commentator Haribhadrakarman discusses the difficulty and remarks that the months in times of war one had to take flesh and fish, in order to live. He quotes the view of other writers who explain the words ग्रन्थ and अर्पण as varieties of fruits, and not as flesh and fish. The reason for the prohibition of articles in the text are the two stations in the presence of large percentage of hard matter which is not edible.

At 7-81 *Tosa* at times refer to prohibited drinks
 कामना (Sl. कामना) Very costly as well as very disagreeable
 कर्तव्य (पारकर्तव्य) Water after washing the pot of brown
 sugar & the like कृत्य (Sl. कृत्य) Water after washing floor or water mixed with flour *Tosa* Sanskrit equivalent
 अभिषेक ग्रन्थ by the commentator is not satisfactory although the simple etymon कर्तव्य is quite correct वसि (Sl. वसि) The root वा is used the sense of a *vis* to
 Prakrt वा नन् singular or used as an *adverb* (see note above p 31)

bt 8 -86 These stanzas describe the place where the monk should sit the alms. The monk should find out the spot he could greatly pollute by hand, horns, thorns, grass or pebbles and then begin eating the food.

87 JA These shew describe the way in which
it should fit the alms when he chooses to do so at the
round or (first) *ayat* (8th *ayat*) the spot *ifritkar* (8th)

प्रेषा) The ceremony of expiation for faults incurred by the monk's movement for begging characterized by recital of Agama passages like " इच्छामि पदिकमिति इरियाव- ! " etc. आमोएत्ताण० (Sk आभोग्य) After recounting oversins of omission and commission (अतिचार) in connection with movements and eating आलोए (Sk आलोचयेत्) I'd relate before the preceptor साहू (Sk. नाथव) The I is a subject to कुञ्जा चिभस्तेषु with an affectionate heart शार्दिय (Sk. अपरिणाटिनप्) without a violent act such as flinging the food away by hand or spitting it out

St 97-100 Stanza 97 is put in a different metre possibly for the sake of change These stanzas state that the monk should eat ungrudgingly food of any taste thinking he is eating honey or ghee as it were, not transferring it from one jaw to another The words तित्तन (Sk तिरक) रुदुअ (Sk रुदुर) respectively mean 'bitter' and 'pungent'. In Gujarati and Marathi, the words have quite the opposite senses. In Hindi the senses are similar to those existing in Sanskrit and Prakrit. अन्तर्य पउत्त (Sk अन्यार्थी) Useful for one conducive to Moksha सूटब (Sk मृचित) mixed with condiments मन्युकुम्भापभोजणी (Sk मन्युकुल्मापभोजनं) and made up of jujube powder and ordinary beans मुहालद्ध मुधालन् (Sk) Obtained without doing any service like story-telling or predicting the future मुदाजीवी (Sk मुथाजीवी) maintaining oneself without doing any service मुदार्दी मुथादारी (Sk) Giving without getting anything in return Interesting story is given here of a Vaishnava householder who permitted an ascetic to stay with him on the understanding that the ascetic would not do any service to him Once, the horse of the householder was stolen The ascetic found it in the early morning near the river where he had been to bathe On returning home, the ascetic said that he had left his garment on the bank of the river The householder sent his servant to fetch it The servant ...

त्रिष्णु गुरुप (Sk. त्रिष्णु) the bell-pepper root of the lotus
 लिंग (Sk. लिंगिन) the bulbous root of Palash (‘लाल
 चमो’ Guj. चमो) जामूनी जा (Sk. जामूनानिन) the mustard
 Hesperis. शेष्य (‘शे’ अ. शेष्य) Not quite ripe, hence
 the seed of living organ virus. The Sanskrit word मार्यम् is
 frequently mentioned as an explanation of the word अर्पण
 शेष. The word is a Deshi one meaning a pod or ground
 nut and the like. Such a pod is prohibited when it is
 either or fried only once वैष्णवी शुक्ति (Sk. वैष्णवी शुक्ति) un-
 boiled दम्भपानी, दम्भपानी, and नींद रति fruits of tree's respec-
 tively known as दम्भपानी or धीरी (the silk cotton tree
 कृष्ण), दम्भपानी and नींद. नींद (Sk. नींद) cold water which is
 दम्भ बोल्ड दम्भनिकुर्द (Sk. नींदनिकुर्द) boiled b it not sufficiently
 दम्भतो which requires bubbles to be seen at least thrice
 दम्भसी (Sk. दम्भसी) bread containing दम्भमुर् दुधपिण्डा
 (Sk. दम्भमिकाक) rough or ordinary oil cake नींद (Sk. नींद) food
 apple जात्रिनि (Sk. जात्रिनि) citron fruit. मूळ and
 मूळनिन respectively mean the मूळ vegetable leaves and
 मूळ vegetable root. दम्भपूर्णि powder of jujube and other
 fruits. The word मूळ (derived from the Sk. root मूळ) means
 powder दिवेशम् (Sk. दिवेशम्) ‘Iar, देवी Guj. देवी दिवाल
 (Sk. दिवाल) a kind of fruit. All these fruits are prohibited
 when they are raw.

S. 25-31 ननुदान (Sk. सनुदान) is used in the Sūtra
 Literature in the sense of alms, or begging चातु (चन्द्रत) High,
 noble. नामग्ने (Sk. नामग्न) Knowing the quantity of
 food to be taken. एयारत् (Sk. एयारत्) Taking care of
 begging alms. The word एयारा is used in the sense of
 ‘pure alms’, ‘faultless begging of alms’ as well as ‘move-
 ment for alms’. इच्छा stands for the instrumental form इच्छाए
 with desire, at his free will न से शुर्य (Sk. न अस्य or तस्य
 कुश्येत्) should not be angry with him ना नेय दादय० [Sk. ना
 दे इदं दर्शितं सर दृश्या स्वर्य (आत्मस्वर्य) आदयान्] Lest the preceptor
 would take it for himself if it were shown to him.

St. 32-35 अग्रगति (Sk. अग्रगति) The word is taken as one word by the commentator in the sense, one looking to his preceptor as selfish thinking the preceptor to be selfish अग्रगति (selfish) गते वा The word may also mean having great self interest or greatly selfish energy (Sk. अग्रगति) Seeking the lofty things viz. Moksha अग्रगति (Sk. अग्रगति) Staying on coarse things or food. The commentator takes गते (Sk. गते) hard in the sense of वाच्य self-restraint which is hard to practice अग्रगति (Sk. अग्रगति) desiring to be worshipped or honoured.

St. 36-41 अग्रद (अग्रद) lit. when witnessed by others. The commentator remarks that occasional sages are always witnesses to the actions of monks and hence the word implies that intoxicating drinks are always prohibited अग्रद (Sk. अग्रद) protect ए ते is an instance of the आनु उल्लङ्घनम् for the dual which is found in the Sanskrit Lit. nature the cases of Sanskrit words and गते ए ते आनु उल्लङ्घनम् singular Marathi etc. Does the prohibition of intoxicating drinks imply that such drinks were taken by the monk without any objection and by the Buddha, one of emergency only ? अग्रद (Sk. अग्रद) The Sanskrit अग्रद of t ए ते to do it is changed into अग्रद the ए and the ए of ए ते ए ते is Potential ए ते per in ए ते The word ए ते in य ए ते will correspond to Sanskrit अग्रद अग्रद (Sk. अग्रद) (with ए ते) The word is used to denote

and may be left out आराहेद संवर्त This is metrically a defective foot and can only be defended by supposing that आप्देद stands for Sk. आराधयति (Prak. आराहइद primarily)

St 46-49 तवतेण० The word तेण (Sk स्तेन) meaning 'thief' is used here in the sense of a hypocrite or dissimulator देवकिल्पिसं (Sk. देवकिल्पिष्यम्) a kind of कर्म or मावना which becomes the cause of birth as a lower god The usually used word is देवकिल्पिसिया, the word देवकिल्पियम् being frequently used in the sense of lower gods, Cf उव वशो देवकिल्पिये in the next stanza. The verse means—One who affects to be an ascetic or a religious lecturer, or a handsome man, or one possessed of religious behaviour or mood without possessing the real attributes of any one of them contracts such कर्म as brings about his next birth among lower gods चहस्ताणी (Sk. च्युत्ता) Dropping down to the lower world viz earth एल्मूद्यग (Sk. एळमूकना) Dumbness of a ram The idea is—he is born as a man, but he becomes dumb like a ram अणुमार्यंपि (Sk अणुमात्रमपि) Even slight

St 50 The change of metre is a fitting one here as the stanza is the last one of the chapter The metre is an archaic one of the वैतार्लय type found in the old Sūtras Every foot has here 4 parts—three parts of 5, 5, and 4 Mātrās each and the fourth part consisting of one long letter, each of the three parts has at its end a determinant made up of a short and a long letter (--) The scheme, in short, is (---, ~~~~, ---, -) For purposes of metre भिक्ष्वे is to be read as भिक्षाए, बुद्धाण, similarly, is to be read as बुधाण भिक्ष्वेसणसोहि (Sk. भिक्षपणासहि) Purity in begging the alms characterized by avoiding faults of आधाकर्म उद्गमदोष etc For the various faults of भिक्षावैद्य उत्तराध्ययन (Ch 1 and 24) तिक्ष्वलज्जगुणव (Sk. तीक्ष्वलज्जागुणवान्) Possessed of the merit viz rigorous self-restraint. The word लज्जा has been found peculiarly used in the Jaina Sūtras in the sense of सत्यम् or self-restraint

and mentally पादित् (Sk. व्याधित्) diseased अनाशकुटिआ (Sk. अरातिस्फुटिता) Uninterrupted and unbroken. The stanza lays down that monks should observe in their entirely all the various Gunas (i. e. qualities or observances) which are laid down in the case of the weak and the strong as well as in the case of the diseased and the healthy These Gunas are 18 as mentioned in the next stanza

St 7 जाइ पालेपरजन८ (Sk. यानि पालोऽपराभ्यति) lit, 'which a weak man breaks' or 'in connection with which the weak man commits mistakes'

St 8 यदृष्टः This stanza occurs in the Niruykti and is not commented upon by Haribhadrasūri It is hence likely to be spurious, and, in fact, in some manuscript copies the remark 'इयं नियुक्तिगाप्य' is put after the stanza As, however, it is found in the body of the text in a large majority of manuscript copies, it is incorporated in the text here The stanza mentions the 18 places or points which have to be taken care of by the monk. They are the six vows, the six living groups that are not to be harmed, nonacceptance of inappropriate alms etc , avoidance of householders' pot, couch, or seat, and abstinence from bath and decorations Out of these 18 items, non-violence is the foremost and most prominent, as mentioned in the next stanza

St. 10 मरिनिर्द (Sk. मर्तु) The form is rather obscure as there is no root like मरिज् मरिज् is the base for the passive, but the passive base is not of use in deriving the infinitive form The regular infinitive forms are मरिर्द, मरेत् (Sk. मर्तु to die) मरिनिर्द may have been peculiarly used in Prākrit to convey the passive sense 'to be killed.'

St 13-16 उग्राहसि (Sk. अवप्रह्) At the place of residence अजाइया probably stands for अजाडय (अयाचित्वा) without begging, the lengthening of the vowel being due to its

In all three ways—Injuring them oneself, causing injury through others or allowing injury to be done by others.

अद्युत् (Sk अद्युत्) visible, शारीरि (Sk शारीरि) lustrous, द्विष्ट (Sk द्विष्ट) Fire. The commentator explains the word अद्युत् sinful, in this case the word शारीरि may be supposed to have originally been read as शारीरि (Sk शारीरि). The epithet in the next line—'a very sharp unceasable weapon piercing from all sides' can justify the use of the word द्विष्ट 'sinful,' as qualifying fire द्विष्ट द्विष्ट (Sk द्विष्ट द्विष्ट) explained as द्विष्टेत्र्य द्विष्टेत्र्य a weapon piercing from all sides as seen from the stanza that follows द्विष्टि (ल द्विष्टि) in the four sub-quarters, the Genitive stands here for the Locative, there can be taken the Accusative also, the vowel at the end of अद्युत् being lengthened for metrical purposes आधारि (Sk आधारि) stroke, destruction, द्विष्टसाधा॒रि (ल द्विष्टसाधा॒रि) For purposes of light and heat द्विष्टपि॒ज ए द्वि पि॒ (Sk द्विष्टपि॒ज ए द्वि पि॒) Nor do they desire to ask others to fan न ते पाद० (८ न ते पाद० मुख्यमयनि०) by any of these permissible things viz. utensils etc., they do not set the air in motion.

St. 47-53 There are given above twelve out of the eighteen items which refer to the मुख्या० (principal merits) of the monk. There are given now the remaining six items which refer to the उत्तर्यु० (subordinate merits) अव्याप्ति० (Sk अव्याप्ति०) disallowed. The vowel अ is omitted for purposes of metre अव्याप्ति० (Sk अव्याप्ति०) Unfit for use. There are given by Haribhadrasuri two kinds of अव्याप्ति० (unsuitness) of सं च जात्याच्य पद्मतरुणा० १. तथास्यो द्विष्टिपि०-द्विष्टस्थापनाप्य अव्याप्त्यापनाप्य० २. तप्र द्विष्टस्थापनाप्य अनशीर्तपिण्डनिगुरुत्याभिना आनतिमाहारां न गम्यने इति० ३. अत च लग्नार्था० गम्य जण पिण्डेयणगेज्जनाप्य-एता० ४. रेणाणियाणि जरिणो गप्ति० न पिटमाइणि० ५. दउषदंमि न अणला वाग्यागे उ देवि० पा चेता० ६. निःसाउज्जनी पाय दयगाक्षो इमो होइ० ७. अव्याप्त्यापनाकल्पमाह-जाई चत्तारि०॥ नियाग (Sk नियाग) given regularly, reserved daily for a monk of Com नियमामन्त्रित पिटम् ममार्थति like, love.

caused by or depending upon विमूर्ता (decoration) The Sanskrit word प्रत्यय is frequently used in Pali and Ardha-Magadhi in the sense of cause or dependence Of the word प्रतीत्यसमुत्पाद, so also of पटिच (Pali), पहुच or पचय (Ardha-Mag). निष्टुप्ति terrible lit. sticky, difficult to be undone. चेत् (Sk. चेत्) mind, mental condition. In the second line of the stanza the word चेत् is taken as च and एव (Sk. एतद्) The general sense is:—The enlightened monks saw that the mind is the cause of the inclination to decoration , and hence those rascars of the world never resorted to it, i.e they never had a mind inclined to decoration.

St. 68-69 There is the change of metre in these stanzas as they are at the end of the chapter The metre is a variety of the old जाति metre derived from the Vedic जगती by 12 letters in a foot with two determinants characterized by one short and one long letter (—, ~) at the end of each foot स्वति (Sk. क्षपयन्ति) lit reduce i.e calm down the ordinarily perturbed soul by those practices of self-restraint सविज्ञविज्ञा० (Sk. सविद्यविद्यालुगता०) possessed of the love which knows the soul (स्व = आत्मा) उर (Sk. ऋती०) In the proper season i.e in the Sarad season The Loc case affix may be considered to have been omitted , or उरप्पसम् may be understood as a compound word. सिद्धि Perfection, Liberation विमाणाह० (Sk. विमानानि०) Heavens The word विमान generally refers to the different provinces in each of the 12 Heavens Some of the monks who have completely destroyed their Karma go to the Siddhigati, or Perfection , while others, who have got some Karma remaining, go to some provinces in the twelve Heavens.

(चतुर्थ Sk. चतुर्थ), has to be carefully avoided although it may be permissible according to Stanzas 2 and 3

St 5 (Sk तथाकृति) Apparent, or appearing to be such and such an one. The stanza implies that, when the monk becomes a sinner were he to use the feminine gender with reference to a male actor dressed as a female (which is apparently justified), much more would he be so if he gives actual lies

St 6-10 एनकालमि (Sk एव्यत्काले) in future time सप्तयमटे (Sk संप्रतावस्थार्थ) regarding matters of the present and the past. The use of the nasal after अङ्ग is archaic as found frequently in the Sūtras. The commentator Haribhadrasūri notices the reading 'थोययोर्य तु निहिमे' in the place of 'एवमेय तु निहिमे' explaining it as 'परिमितया याचा निहिमेश्वर्'. The reading has not been, however, noticed in any of the manuscripts consulted for this edition

St 11-20 फल्सा (Sk. पल्ला) Harsh, गुरुभूजोऽ (Sk गुरुभूतो-प्यानिनी) Doing harm to a person who is looked upon as great or nobly-born, although he might not be so as a matter of fact काण Squint. पंडग (Sk. पण्डक) Impotent. दबहम्नः (Sk. चपहन्यते) is injured. The words होले, गोले etc. were current terms of abuse and contempt in the days of the Sūtras दनए (Sk. द्रमके) miserable wench दुहर (Sk. दुर्भगे) Unlucky girl. The terms अजिजए, पजिजए etc. respectively meaning—grandmother, great grandmother, mother, aunt, paternal aunt, niece, daughter, and grand daughter—appear to be prohibited for a monk in addressing females, because, being mere terms of honour used only with reference to the age of the woman irrespectively of actual relationship, their use can hardly be justified. It is doubtful whether this verse prohibits a monk from addressing his own grandmother by the terms अजिजए etc. Perhaps, it does prohibit, as a monk cannot be justified in having any worldly ties allowing him to

use experiences referring to worldly life. ग्रन्थी (Sk. विषय) & the family epithet of the woman like अपि विषयिणी (Sk. अपि विषयी) taking no consideration the state and the age of the person addressed अपि विषय (Sk. विषय अपि विषय) These terms refer to the male relatives on which correspond to the female relatives in stanza 13.

¶ 1 → The probation here implies indifference
of knowledge or likelihood of injury with respect to
the objects referred to विषय (Sk. विषय) greatest name
without reference to the gender विषय (Sk. विषय)
rept. विषय (विषय) bushy plump विषय (Sk. विषय)
ripe विषय (Sk. विषय) grow up विषय (Sk. विषय)
der. hopped विषय (Sk. विषय) fit to be milked विषय (Sk.
विषय) A very young bullock of the Marathi word विषय
विषय (विषय) A milk goat विषय (Sk. विषय) small
It must be noticed that the order of the coconuts is and it
is reversed. Prilamit विषय Fit to draw the chariot

¶ 24. ३ विषय (Sk. विषय) H. rug seen and Suffixed;
fit to be used for विषय (Sk. विषय) the fastening bar of the
city gate विषय (Sk. विषय) foot stool the Nom case here is
used of th. Dative विषय Probably Dash word in the
sense विषय विषय विषय appears to read the word
as विषय विषय (Sk. विषय) ploughshares विषय A Dash word
for a side cover for corn in the field The writer of the
Dipika appears to have read the word विषय विषय The
golden box for keeping instruments It also means
the rest for be seen!

¶ 19-31 विषय The words विषय are to be understood
as विषय विषय which means by these trees there can be
made seat or couch or cart for the horses' reas-
de. The fault of such utterances is the displeasure of
the part of trees or the deity residing in the trees.

स्त्री दिन (Sk. प्रसादार, शिरा) Small twigs with fruits shooting off from them. पाणि (नि दर्श) should fit

St. 32 प्रत्ययनि (Sk. प्रत्ययानि) fit to be eaten after let down tips, which could be eaten after being placed by grass etc. for some time पूर्व द्वारा (Sk. पूर्वाद्वारा) fit to be plucked Lit having got the proper time for being plucked संप्रदृश्य very raw अदिक्षिणि (Sk. अदिक्षिणि) fit to be cut or plucked. The commentator explains the word as अप्रसादि or अप्रसाद. As far as possible the monk is not to speak about these things at all. When absolutely necessary, then only he should speak about them and that too, in the manner given above so as to avoid temptation to householders to pluck the fruits or eat them. If, on hearing the words of the monk, the householder plucks them, the monk would incur the faults अप्रसाद and the like.

St. 33 अप्रसाद (Sk. अप्रसादा) not brooking delay or time, no longer able to bear the burden of fruits वृक्षारा (Sk. वृक्षारा) possessed of raw fruits वृक्षनिष्ठमाकारा (Sk. वृक्षनिष्ठमाकारा) with many ripe fruits. The lengthening of the vowel in आ is archaic evidently for purposes of metre. लाद्यम (Sk. क्षेत्र) should describe नीलिङ्गाभी लाद्य (Sk. नीलिङ्ग लाद्य) blue are pods of चाउ ओजा etc. लाद्य (Sk. लवनीय) ripe for cutting पिंडार्ज (Sk. पृथुमगाला) fit to be eaten like roasted rice or पाहा

St. 34 ओतारा (Sk. उच्चारा) free from danger or damage स्माराभा (Sk. स्मारा) With ripe grains formed inside

St. 35-39 विज्ञे कर्जे (Sk. कियो शार्या) an action which ought to be performed पणिअद् (Sk. पणितार्थ) who has put his life at stake संताडि A feast, A festival Lit a place where animals are put to death वियारे (Sk. व्याकुर्यत) should describe पाणिपिञ्ज (Sk. प्राणिपेया) With water possible to be drunk by animals घुयाहटा (Sk. घुयाहिता) With ample water The form याहड is very obscurely used उपिलोदगा

(श्वर दृष्टिपत्र) With waters overflowing the banks. अस्ति (श्वर रेति) stretched.

४१-४३ श्वर (श्वर रेति) Well-taken श्वरीय (श्वर गृह्णता) Well-accomplished श्वरीय श्वर (श्वर गृह्णता रेति) should void as being useful. These words of praise well-done, well-cooked etc. may be used when they are not objectionable i. e. when no harm is produced, as for example praising the merits of monk and the like. If at all, these words have to be used in connection with ordinary things where injury is likely to take place on the words श्वर रेति being used, the words श्वरीय रेति (श्वर गृह्णता रेति) may be used श्वरीय (श्वर गृह्णता) unpolished, unprepared (I show up the case with which it can be obtained) after unpleasant creating mental unrest श्वरीय (श्वर गृह्णता) thoughtfully Lit after thinking well. The रेति of the word is an article one the form is frequently found in the old Books like the Astanga Hrdaya (श्वर रेति) It can be purchased श्वरीय (श्वर गृह्णता) A m. knowable article.

४४-५३ श्वर (श्वर रेति) sleep श्वरीय (श्वर गृह्णता) On श्वरीय (श्वर गृह्णता) I got bad श्वरीय (श्वर गृह्णता) Properly suffice or The monk never to express his dissatisfaction as these occur in श्वरीय when they are troublesome to him श्वरीय the term श्वरीय is commonly used by people in connection with loud k. or king. The one is justified for the m. also as it is of strictly correct one.

५४ श्वर गृह्णता (श्वर गृह्णता) Language of approval regarding faulty actions श्वर गृह्णता The Abi case term ends in श्वर गृह्णता of these words. There is no use of more as the chapter is coming to its close. The metre is the old श्वरीय metre of 13 letters with two determinants at the end श्वर गृह्णता (श्वर गृह्णता) Purity of good expression श्वरीय (श्वर गृह्णता) among the good. The word श्वरीय or श्वर गृह्णता is been used for श्वर गृह्णता. The usually used

विदेश in Prakrit when the consonant which follows is doubled अभिना (Sk अभिना) having known अभिना is the usual form of the gerund, here however, the last vowel is long-eoded. The word रन् also stand for the Sanskrit word विमुक्तयत् च उपाधायापात् (Sk विमुक्तयत् च उपाधायापात्) away from i.e., free from the four bad emotions—anger, pride, deceit and greed. The order of the words in the compound is the reverse of what it ought to have been. This is frequently found in Prakrit अभिनिता (Sk अभिनिता) Not adhering to anything

CHAPTER VIII

St. 1 आसारणिति [Sk आसारणिति] The store of the various modes of behaviour. The word परिषद् also means concentration काञ्चन (Sk काञ्चन) The nasal at the end is omitted for purposes of metre मे (Sk भग्नम्) to you

St. 2 The six divisions of living organisms are given here, which are called lives. The principle of life was noticed by the Jain Prophet very widely. Life existed at every place where growth was noticed असुरा (Sk. असुरा) non-injury non violence

St. 4-12 तिक्ष्णं घरणज्ञोऽपि The reference is to the nine-fold character of action —The action, In the first place can be in (1) mind (2) word and (3) deed, and further on, each again would be by self, through others or by permission to others. दण्ड (Sk अवपद) Place of residence, (2) permission to stay मुठे (Sk श्रोक्षेत्र) should clean, should rub पाहिर पुगल refers to external things like hot food or hot water etc. The word पुगल or पोगल (Sk गृहल) is often found used in Jain Literature in a very general sense like body, thing, article etc ददर्शि, the word is variously interpreted here by the

commentators as the literal sense water is not suitable here in the so test of plants and vegetables. The word in y mean particular plant of the name अ॒ष्ट or it may mean water where contains moss and many aquatic plants.

Skt. 10-19 The eight subtle things where life principle is very difficult to be noticed are mentioned here with note that the monk should specially guard himself against

or to them chapter of no so subtle life in water or

frust must etc ग्रन्थ refers to flowers of the Banana, the Canubara and other trees. शृङ्गर refers to subtle living bodys i. germs or bacteria. शृङ्गर refers to small herbs growing in the monsoon called शृङ्गर शृङ्गर in Gujurat or ग्रन्थ शृङ्गर. मारुति शृङ्गर refers to moss as well as mould शृङ्गर ref no to subtle seeds शृङ्गर refers to subtle veg to i. growth on earth similar to colour to earth, grown in the monsoon शृङ्गर refers to small eggs like those of the lizard (Skt. शृङ्गर or शृङ्ग) with exanthem carefully. The form appears to be arachnid, similar to शृङ्गर but arrived at on the analogy of शृङ्गर (Skt. शृङ्ग) V. one from the throat or cough (शृङ्ग शृङ्ग) शृङ्गर (Skt. शृङ्ग) Vacua from the nose शृङ्गर (Skt. शृङ्ग) dirt + body

Skt. 10-14 Th m ask us to relate out of what he has seen alive & th. go to are good or harmful, such as his seeing pupil giving religious instructions to King etc. and on h t. go to his seeing the wife of go and go weeping at home (Skt. शृङ्ग) Food possessed of an smell not fit to eat it शृङ्ग (Skt. शृङ्ग) Devoid of savour coarse grain (शृङ्ग) Living by no profession of y type (f m. Ch. V 1 Skt. 100) शृङ्ग (Skt. शृङ्ग) Easily caused i. shyness (Skt. शृङ्ग) Anger lit. destroying deposit man शृङ्ग Th. and is. Dasha are probably coconut poison tree i. containing or smothering in anger the word शृङ्ग of Var शृङ्ग The commentators explain

लोग कठोरे यत्तिव्यवहारी फ्रिता (Sk फ्रितायेत्) should disdain दृष्टिकदं पदं (Sk दृष्टिकदं पदं) An irreligious step, explained by commentators as धूरोत्तरसुणविग्राहना

St 35 पदं यान् वा ० This stanza is not found in Haribhadra's commentary दीपिकामार has however noticed it.

St 35-40 जरा जाय ० The thought is very frequently found in Sanskrit Literature of मनुष्य—“ रामत्यस्थमिदं परेष्वरणः ० ” or “ दीप्त द्युष्य पात्रु दृगुमा भर्तान्तेऽ ० ” रामिणा (Sk रामिणा, दीप्ता वा) (1) All, (i. e. in their entireness), (2) black.

St 41-50 रादणिष्ठु (Sk रत्नाभिषेषु) superior in religious merits It would have been better had there been noticed a reading like रथणादिष्ठु in any of the manuscript copies इन्द्रिय The simile of the tortoise is intended to imply that the monk should keep all his limbs like hand, feet etc perfectly within limits भिदोक्षदिदि (Sk भिदोक्षदिदि) in confidential talks दिव्याण (Sk दृश्यानां) Of the preceptors जेण (Sk येन) by means of which The neuter form is used irregularly for the feminine form जाए referring to गामाण. Or, the neuter gender can be said to have been used here as there is conveyed only a general idea irrespective of gender, cf चामान्ये नपुसम् विभे (Sk. व्यक्ता) distinct णिसिर—The form stands for णिसिरे (Sk. निश्चयेत्) should utter दिव्यायमहिन्नं (Sk दृष्टिग्रामधीयाम्) One who has studied the दृष्टिग्राम, the twelfth Anga of the Jain Canon, now extinct. The adjective दिव्यायमहिन्नं implies the knowledge of the monk of the base, the affix, the augment, the substitute etc. of words which he is studying, making him almost incapable of committing mistakes Even though such a clever monk accidentally commits mistakes he should not be laughed at, much less an ordinary monk who may commit mistakes frequently

St 51 भूयादिग्राम (Sk. भूताभिग्राम) leading to the injury of living beings. दृथीयिग्राम (Sk द्रीयिग्राम) the body of the

of a servant दाया (Sk. दाता) with their bodies marked with scars of whips etc. The word also means deformed by means of the nose or ears being slit जक्षया गुञ्जगा (यक्षा गुञ्जा) Gods of those names known respectively by the words व्यन्तर and भवनवासि also सिस्ता (Sk. शिक्षा) Training, discipline.

St 12-21 Stanazas 13 to 16 are to be construed together where a student born in a very high family is compared with a monk-student and it has been pointed out emphatically that when a student of a high family does not mind undergoing punishment, chastisement etc for securing a worldly object, the monk should much less mind it whose object is far from worldly. The words सिपा (Sk. शिष्यानि) and नेत्रणियाणि (नेत्रपुणिकानि) may be taken respectively to mean 'useful arts' and 'fine arts' उद्धिणामत्रि (Sk. उपधिनापि) also with the garment or any article that he keeps. The nasal after उद्धिणा is archaic and unnecessary. The word उद्धि is found often used in the Sūtra Literature in the sense of necessary adjuncts like pot, camble, broom etc. आलते० This stanza is not noticed by the commentator Haribhadrasūri and hence it might have been a later addition. The author of the Dipikā has noticed it

St 22-24 विवर्ती (Sk. विपस्ति) Destruction, loss etc of knowledge and other merits of an undisciplined monk, as a result of his insubordination. महाद्विग्राहके (Sk. महाद्विग्राहकमति) Bent upon securing his own worldly prosperity and greatness, possessed of a foolish sense of his prosperity and greatness. The transposition of the word मति in the compound is a peculiarity of the Prākrit dialects नवपितृ गया Having annihilated their भवोपग्राहिकर्म by penance, and discipline, they secure a place in the Perfect Region मिद्दिगति The change in the metre is the characteristic of the conclusion of the chapter

CHAPTER LX-3.

Bh. 1 → अप्पमि (Bh. अप्पमि) One who keeps the Fire constantly in his home and worships that regularly. The frequent mention of the Fire worshipper as standard or companion → for devotedness etc. in the Sutta Literature shows the great hold which the Mimikshus had over the Brahmins even in those days. अप्युग (Bh. अप्युग) Duper or religious merit offering (Bh. अप्युग) Behavior in the order of monks. The word अप्युग literally means good two. here it refers to the condition of monk hood. अप्तवा (Bh. अप्तवान्) Bowing down obediently अप्तवान् अप्तवान् अप्तवान् अप्तवान् (S. अप्तवा) Unknown to others and name is avoided here. अप्तवा (Bh. अप्तवा) Merely to sustain his body by means of which he practices self restraint अप्तवा (S. अप्तवा) does not boast or brag that he is I & my virtue is good one. The reading अप्तवा has got no letter warning as far as the metre is concerned. The Sanskrit word अप्तवान् must have been

CHAPTER IX-4

Section—1 शान्तिः प्राप्तमामित्यात् (Sk. शान्तिः प्राप्तमामित्यात्ति) The word शान्तिः is used in the sense of मात्रपान i.e. the condition of the soul characterized by perfect contentment. The four kinds mentioned here—प्रियमात्ति, धूममात्ति, तप्तमात्ति and अन्तरमात्ति—show the four ways in which such a condition is secured.

Section—2 The four constituent items of प्रियमात्ति are given here—(a) patience and attention, (b) sound and useful grasp of the subject (c) respectful attitude to Scriptures observing whatever they enjoin and (d) absence of any self-conceit. These four things make a monk full of modesty, humility and obedience. The explanatory verses quoted at the end sum up in general terms the characteristics mentioned in the Sutra passages that precede.

Section—3 वद्याद्भव्य (Sk. अध्याद्यक) To study It appears that वद्याद् and अध्याद् are the two bases in Prakrit or the Sk. root वृत्ति+इ to study corresponding to the Sk. bases अध्ये (where the root इ undergoes Guna change) and अधीत्

Section—4 चिन्तिताৎगा. The words चीर्ति, वज्र, शत्रु and लोक are almost synonymous. The commentator Haribhadrasūri has however drawn nice distinctions, cf. संस्कृतिर्यापी मात्रुराद चीर्ति, एक्षिग्रायापी यगी अपादिग्रायापी शत्रु, तस्मान् एय लोका लोक and has remarked that one should not practise penance like चीर्ति for any benefit in this world, so also one should not practise it like वज्रम् for any supramundane benefit, one should practise it simply to destroy Karma. The word नन्तय (Sk. नान्यत्व) is often used in the Sutra Literature in the sense of 'except of note on Ch VI-St 5

Section—4 अस्तित्वा (Sk. अस्तित्वा) Ungrumbling The root तिग्नितिग् appears to be onomatopoeic referring to the hot

study & works one others, who or is impatient of other talk (see note above pp. 67-68) विद्या (श्री विद्या एवं विद्यते) Full of scriptural knowledge (विद्या) and internal विद्या �desire of Liberation (विमुक्तये) विद्यते (श्री विद्यते) Joining himself to the perfect moral conduct on which विद्या The last two stanza summarizes the general efforts of perfection - the four Goodwillis. The word विद्या is used for विद्या / विद्यते (Prakrti) for material & spiritual विद्या (विद्या) विद्या of benefit विद्या (विद्या विद्याः) The general cause for conditions or situations उपर्युक्त विद्या lower worlds

It is absolutely necessary for self-restraint पचाभवगवे
 (१४. चारास्वत्सवर) Stopping the five-fold influx of Karma by
 means of the five senses

St 7-12 अतिथि हु० The monk should have a strong con-
 viction about the necessity of right knowledge, penance
 and self-control for a real spiritual progress. The word
 नन्दयस्यस्तुते (Sk. मनोवाणायस्यस्तुत) refers to the three Guptis
 इ० (Sk. भृ) For to-morrow निहे (Sk. निष्पात) should keep
 श्वाहेभं (Sk. व्युश्महित्रा) pertaining to fight. The commentator
 gives the Sanskrit word विग्रहिकी अविहेठा (Sk. अविहेठा) despis-
 ing or disrespectful. The commentator offers another ex-
 planation also in the words क्षेयादीनां विलेपक इत्यन्ये The Dipika
 notices the reading उवदेहो

St 12-15 पादिम (Sk. प्रतिमा) Motionless condition like that
 of a statue or of an idol हुए व लसिए था (Sk. हृतो था लपितो था)
 struck or pierced पुरुषिसमे (Sk. पृथीसम) similar to the earth
 in bearing everything cf the epithet सर्वसहा for the earth
 अनियाणे (Sk. अनिदान) Without any निदान or desire for
 something to be obtained.

St 16-21 अन्नायर्द्दल (Sk. अश्वात रज्जु (चरति) इति) Unknown
 to the householders, who collects alms in small quantities
 from different places पुलनिष्पुलाए (Sk. पुलाकनिष्पुलाक) Living
 on food coarse or otherwise The word पुला literally
 means coarse unsubstantial food and hence may second-
 arily mean a fault which leads one to suppose that self-
 restraint is of no avail If this sense be taken पुलनिष्पुलाक
 would mean ' free from mental delusion which leads one
 to suppose that सयम is of no avail ', cf com. सयमापादरुदोपरहित
 The word पुल means ' high ', ' raised up ' (समुच्छित or उच्चत)
 and the word पुलनिष्पुलाय may also consequently mean
 ' spiritually exalted and free from unsubstantial thoughts
 अणिहे (Sk. अनिम) Without any fraud. This is the expla-
 nation given by इर्मिद्दसूरि and दीपिकाकार both. The word may
 mean unattached (अस्लेह) जाणिय पसेय पुण्णपाद (Sk. ज्ञात्वा प्रत्येक

(गुरु) Knowing that merit and its belonging individually to separate individuals. This is one of the golden philosophical thoughts which the monk is asked to entertain always of something अन्य जन्म तथा एवं एति (एवं जन्म) Doing something creating laughter or mirth (प्रसादी विषय) it is usual after this as rebuke

APPENDIX A.1

The one bring us sick death (死) (死 痘) Thought I separate the bush law to cross death
death (死 痘) also deal with domestic worries like
householder tried die away / he wife (病) Condition The word

परिआय्, used without any other word in the Genitive case, refers generally to the condition or stage of monk^a पत्तेयं पुण्यावं (Sk प्रत्येकं पुण्यपापं) Individually separate is the merit and sin (Compare above, pp 78-79) The Commentator Haribhadrasūri remarks here that each of the three expressions beginning with सोवच्छेसे गिहवासे० is split up into two, and the eighteen expressions are over at the end of पत्तेयं पुण्यावं according to the older tradition वेदस्ता (Sk वेदायित्वा) After experiencing the fruits.

St 1-16 ओहाविओ (Sk अवधावित) Run away from monkhood दम् (Sk धमा) to the earth A very vivid and forcible comparison is given here in this stanza between the condition of monkhood and the condition of the monk after he has renounced monkhood and retaken the house-holder's life to his great misery and remorse The Comparison indirectly supports all the eighteen statements by fully bringing out the miseries of life, the transitoriness of pleasures and enjoyments, and the bad and undesirable results of the various actions जग्मिग्विज्ञाय (Sk विद्यात्-यश्चिं) Extinguished sacrificial fire The transposition of words is archaic cf also the word दाढुद्विभं (Sk उद्धृतदद्वं) पिन्डजाणमि (Sk पृथग्जने) Among common persons पसज्जनेभसा (Sk प्रसज्जनेतसा) with a defiant mind, i e with an attitude devoid of religiousness क्षिजजइ (Sk क्षीयते) passes on, rolls on अविस्सड (Sk अपयास्यति or अपेप्याति) will disappear The Prakrit form is derived directly from the Sanskrit form अपेप्यति

St 17-18 These stanzas give the benefit which results from the monk's fixing himself in monkhood by meditating upon the various expressions quoted above पद्धलंति (Sk प्रचाल्यन्ति) shake, disturb आय acquisition of right knowledge and the like उवाय [Sk उपाय] The means to get right knowledge etc विद्यागिज्ञा can be explained as a gerund form (विद्याय) or a potential form (विज्ञानीयात्).

APPENDIX 2

The war is called forthcoming intended for
should it pose the mock the necessity of and the
advantages of the negotiations.

! ॥ ८७५ (ना ग्रन्थ सत्र) The commentator
to Hs. bhe reads प्रा. the word *ग्रन्थ* as activity of
mind body and speech leading to spiritual benefit, being
characterised by conquest of sense. Hs. however sees
that his explanation is exactly opposite to the usual sense
of the word *ग्रन्थ* which means index of Karma and
proposes consequently another explanation (or reading
perhaps like *ग्रन्थ*) via acceptance of roots (ग्रन्थ). The

word आमव can be taken here to mean 'activity' which, connected with the word मुक्तिहिनाना (of monks), would mean 'aeretic life '

St. 4 आयारपरकमेण (Sk. आत्मारपराक्रमेण) possessed of strength for observing the practices of the monks चरिता (Sk चर्या) movement from place to place गुणा (Sk गुणा) merits such as the Mūlagunas and the Uttaragunas नियमा (Sk. नियमा) rules and regulations regarding begging, its time and so on The metre of stanzas 2, 3 and 4 is regular Āryā

St 5-6 फूरिक्या (Sk. प्रतिरिच्छता) Resorting to a solitary place. ओसमदिशहडभत्पाणे (Sk. उल्लम्बद्वयाद्वत्भज्जपान) Having food and drink brought (आहृत) from a place which is generally (उल्लम्ब) seen (दृष्ट), being not beyond two or three houses The word ओसमद has the sense of 'generally' (प्राय in Sanskrit) of देवा ओसमद साय देयर्ण वेणुंति

St 7 For reference to flesh and wine here, see note on Ch V-1, St. 73 The commentator Haribhadrasūri rejects the explanation given by some commentators of the words मय and मांस as 'buttermilk' and 'boiled rice' which appear similar to wine and flesh, observing that if mere similarity to a forbidden or prescribed article formed a criterion for the rejection or acceptance of a thing, urine could also be drunk because of its being a liquid like ordinary water which is prescribed for drinking निष्ठिगद गया (Sk निष्ठिगृहीत गता) often not taking even the purified things on account of their strong self-control. The acceptable things, too, are to be taken with moderation and only then when they are absolutely necessary असकिल्लेहि (Sk. असकिल्लेष्टे) With those who have not troubled them

TRANSLATION

Religion is the highest bliss. It is made up of non-injury (of living beings), self-restraint (of senses), kind- and peace (of twelve kinds). Even gods bow down to him who has his mind always firm in religion (1). Just as bees suck honey from the flowers of trees and do not make the flowers fade although they satisfy themselves, similarly these monks in this world, who are free (from external attachments) are intent upon seeking faultless food & even by householders like bees on flowers. (2-3) With the thought that they would get the alms required and nobody would be injured, the monks never remove alms out of food prepared for others or turn to give up. (4) Those enlightened monks who, like bees do not stick to any particular thing are given to collect alms from different places, and are self-restrained, are being used by devas that score (5) Thus I say

CHAPTER II

A person who is able to control his desires, who is arrived at my step and who is entirely subjugated by desireless character in childhood (1). He cannot be said to be renounced (the world) who does not find pleasure (as ill) in garments, ornaments, women & beds in [because they are not at his disposal (2)]. He also can't be said to be renounced (the world) who cast away (lit throw way at the back) desirable and undesirable garment although they are at his disposal and possess pleasures which are entirely his own (3).

TRANSLATION

As it might be moving with an equanimity of mind yet his mind may perchance rush outside (the self control), on such occasions he should control his passion regarding a woman or so, reflecting all the while that she is not his, nor he is hers (everyone enjoying painlessly the fruits of his or her own actions) (1) Mortals itself, abandon all idea of delicacy, overcome desire and (you can at once know that) if this is overcome cut off the feeling of hatred, control passion, and you will be happy in this worldly life (5) Serpents born in the Gandhana family of serpents would rather throw themselves into the flame of fire, full of smoke and difficult to be borne, than desire to rack back their own vomited poison (6)

Oh you lover of fame, so upon you Inasmuch as you for the sake of your life, wish to eat back what you have vomited, death is in fact better (than this) for you (7) I am the daughter of the king of Bhogas (named Ugrenna), so also, you belong to the race of Andhakarans (being the son of Samudravirya), let us not be (like) Gandhana serpents being born in noble families - be firm in self-restraint (8) If you feel passion for whichever woman you see, you will be unsteady in mind like the Hada tree that can be uprooted by a gust of wind (9)

Having heard these good words of the self controlled lady, Rathanemi was brought back to religion like a wild elephant (who is brought back to his normal condition) by the goad (10) Thus act the enlightened learned persons who are very clever and who turn back from (objects of) enjoyments just as that excellent man (Rathanemi) (11) Thus I say

CHAPTER III.

The following are the things improper to be practised by great sages who are free from the ties of the world, who have made themselves firm in self-restraint, who are free from possessions and who are the savours of the people—

(1) A thing done purposely for the monk, (2) thing purchased for the monk (3) thing offered by man who goes astray, (4) thing brought in for the monk from distant place or so, (5) dinner at night, (6) bath, (7) seeds and flowers, (8) fan, (9) things stored up (overnight or so), (10) pot of householders, (11) food from the king's place, (12) food given in pursuit of the wish expressed by the mendicant, (13) shampooing, (14) tooth brush, (15) inquiry after health, (16) looking at one's body (the mirror), (17) playing at counters, (18) playing at dice, (19) bearing the umbrella when not required (20) treatment, (21) wearing hose on the feet, (22) kindling fire, (23) sleep from persons from whom one has taken residence, (24) raised meat (25) couch (26) sitting in the intervening place of two houses (27) cleaning the limbs, (28) service of householders, (29) maintenance by family professors, (30) taking water which is not thrice boiled, (31) remembrance of past pleasures when ill (32) Mulaka ayurveda, (33) ginger (34) saffron which is not ripe, (35–36) balloon roots and ordinary roots which are possessed of living organisms, (37–38) fruits and seeds which are raw (39) Savvavatika salt (40) crystal salt (41) ordinary salt, (42) Ramaika salt, (43) sea salt (44) Pimatu salt (45) black salt, (46) foul smell of clothes (47) vomiting (48) use of emetics etc., (49) purgative (50) oil bath (51) painting the teeth, (52) anointment of the body (53) decoration of the body. All these things are not to be practised by the great sages who are free from the ties of the world, who practise self-restraint and who move as lightly as the wind. (10).

These monks are free from worldly ties who know well the five ways of the influx of Karma (such as injury to living beings etc.), who are guarded in the three (mind, word and body), who are well restrained in the six (groups of living beings), who control the six (senses), who are courageous and who look straight (11). The self-restrained monks, who are full of contentment, bear themselves in hot seasons, are uncovered in cold seasons, and remain snug in their places of residence in the rainy season (12). Controlling the enemies in the form of the twenty-two troubles, shaking off delusion and conquering sense, these great sages strive earnestly only for the removal of all misery (13). Having done the things difficult to be practised, and having borne suffering, difficult to be borne, some proceed from this world to regions of gods, while some become perfect, having become free from the dirt of action (14). Those born as gods (after their fall from heaven come to this world and) destroy their remaining past actions by self-restraint and penance, thus, following the road of Perfection (the right knowledge etc.) they protect the six groups of living beings and eventually go to the place of the Perfect (15). Thus I say

CHAPTER IV

Sudharma-swami says to Jambu-swamin—I have heard, oh long lived one, the following, said by the Divine Prophet Well, in the assembly of the Ganadhara, there was well cognised, well explained and well practised by the monk Mahavira of the Kashyapa clan the lesson by name 'chajjivana' (six groups of lives), it is beneficial to me to study that chapter which explains religion.

Well, Sir what is that lesson named six groups of
I as which was well cognized of Kshetra class? It
is concerned etc religion.

What is the following is that lesson etc...class II, is
beneficial for me (for you rather with the reading) to
study rel gion. The lesson runs as follows: The six groups
— the group of earth bodies, that of water bodies, that of
fire bodies that of wind bodies, that of vegetable bodies
and that of moving bodies possessed of generation and
decay.

The earth is stated to be alive with innumerable lives,
II existing (and suffering) individually separate, except
when it (the earth) is made lifeless (i.e. changed) by
the tree of weapon. Water is stated to be alive — weapon
fire is stated to be alive — weapon wind is stated to be
alive — weapon vegetables and plants are stated to be
alive — weapon. The following are the divisions of the plant
group — top-seeded root-seeded branched-seeded, branch-seeded
seed grow (e.g. shoots going out without visible seed, grass and
creepers) these form the vegetable group these are said
to be alive when there is the seed present then they are
full of individual lives all separate except when they are
uprooted turned lifeless by the tree of weapon.

Now the following are what are termed as moving
I as I say as knots — born from eggs born as young
as, born from the womb, born of liquids, sweat-born, born
without the large number (without any vivid source
notch such as locusts etc), burst out from the ground,
born suddenly (such as gods etc). They are such living
organisms as aves swimming, retreating, contraction,
expansion, crying, moving, fearing, running, coming and
going they are, for example, insects and gnats, Korthas
and so on. All these living organisms, some of which are

possessed of two senses, some of three senses, some of four senses and some of five senses, all lower animals (like birds and beasts) all hell-beings, all human beings, all gods, all breathing animals are all of them after extreme happiness The group made up of these is the sixth group of living beings termed as ' trasa ' group

Never I would do injury to these six groups of living organisms by myself, nor shall I cause injury to be done by others. Why ! I would not like to consent to others doing injury As long as I am alive, I would not in any of the three ways, by any of the three instruments—mind, word, or body—do the thing, nor cause it to be done, nor consent to another doing it If I have done it sometime in the past, I recoil from it, Learned Sir, I blame myself for it, I censure myself for it, I abandon such inclination on the part of my soul

The first Great Vow, Revered Sir, is abstinence from injury to living beings I shall abandon, Revered Sir, every kind of injury to living beings, let them be subtle or big, movable or immovable Never I would do injury by myself etc on the part of my soul I have placed myself in the first Great Vow It is abstinence from all kinds of injuries to living beings (1)

Now, another i e the second Great Vow viz abstinence from false speech I renounce all false speech, Divine Sir, hence, through anger, or avarice, or fear, or mirth, I shall myself never tell a lie nor make another tell a lie, nor shall I consent to another giving a lie As long as I am alive I would not etc in the second Great Vow, it is abstinence from all kinds of false utterances. (2)

Now, another viz. the third Great Vow, abstinence from taking a thing not given Truly, I shall renounce taking what is not given Hence, in a village or in a

wood, I shall not myself take anything which is not given, however little or much, small or big, minute or large. Nor shall I make another accept what is not given, nor shall I consent to another accepting what is not given. As long as I am alive, I would not etc ... in the Third Great Vow it is abstinence from taking what is not given i.e. abstain ~~one~~ from theft. (3)

Now another in the fourth Great Vow abstinent from sexual intercourse. I renounce all sexual intercourse. Divine sir hence, let it be celestial or human or pertaining to lower animals, never shall I practise sexual intercourse, nor shall I make another practise it, nor shall I consent to another practising it. As long as I am alive, I would not etc ... in the fourth Great Vow it is abstinence from sexual intercourse. (4)

Now Divine sir neither the fifth Great Vow abet nor from property I renounce, Divine in every possession. Hence I would never keep any possession, whether little or much small or great, animals or human ones. I shall never make another keep any possession, nor as I give consent to another keeping possession. As I am alive I would not etc ... in the fifth Great Vow ... etc from all possession. (5)

Now I will in the sixth Great Vow abstinence from lying, - etc. I etc. Divine sir, meal by night also, hence where ever it might be, eatable, drinkable, ch & tarpati — I shall never myself dine at night, nor abroad at night, nor shall I consent to others doing so. And I as I am alive I would not etc ... in the Great Vow it is abstinence from all kinds of meat etc. Well, having undertaken these five Great Vow with abstinence from night-dine as the sixth for the 6 hours of (my) soul, I shall return. (6)

The monk or the nun awake, tread or stand, sit or lie upon seeds or things placed on seeds, sprouted seeds or things placed on them, grown seeds or things covering grown seed, green vegetables or things placed on them, cut up thing or things placed on them, living organisms or thing full of living organisms like wood insects etc, he should not make another person tread etc nor should he consent to another doing the same. He should say—As long as I am alive etc. abandon such inclination on the part of my soul (1).

Were the monk or the nun awake, to find an Israel or goat, K uttu or an ant on his hand or foot, on arm or thigh, head or garment, on begging-bowl or mantle, a Pidapprachama or on duster on Goshha or on pot, on rod or on footstool, on plank or on bed, on bedsheet or on any other article allowed for him, he should very carefully respect it, take it and cast it way at solitary corner; he should never put them together and hurt them (1).

Moving without carefulness, monk causes injury to breathing animals and other living organisms thereby he incurs sinful Karma which results into better fruits for him (1) Standing without carefulness monk causes etc (2) Sitting etc (3) Sleeping etc (4) Eating etc (5) Speaking etc (6)

The how should monk move? how should he stand? how should he sit? how should he sleep? eating in what way or speaking in what way does he not incur sin? (7)

He should move with carefulness, stand with carefulness he should sit with carefulness, sleep with carefulness eating and speaking with carefulness he does not incur sinful Karma (8)

No sinful activity is incurred by one who sees all living beings as his own self who carefully respects all living

Carman, who has stopped all influx of Karmen and who
 has restrained (9) Knowledge first, and then mercy, with
 this tier stands the whole group of monks, for, what
 will an ignorant person do? how can he discriminate
 between merit and sin and for one of them better than the
 other? (10) It is after hearing, that one knows what is
 beneficial, so also, it is after hearing that one knows what
 is sinful, both these one knows after hearing. One should
 know that path which is better (11) One, who does not know
 living beings does not also know the non living beings,
 how can one know self-restraint if one does not know what
 is living and what is non living? (12) One who knows
 living beings, knows also the non living beings, one who
 knows living and non-living beings, knows verily the
 self-restraint. (13)

When one knows both life and non life, then one
 comes to know the variety of existences of all living
 beings (14) When one knows the variety of beings, then
 one knows merit as well as sin, bondage as well as release.
 (15) When one knows merit release, then one becomes
 disgusted with (or) knows the unsubstantialness of
 objects of enjoyment—divine as well human. (16) When
 one becomes disgusted human, then one relinquishes
 attachment externally as well as internally (17) When
 one relinquishes internally, then one becomes a
 shaven-headed monk and quits the house (18) When one
 becomes the house, then one grasps the excellent self-
 restraint, the unparalleled Religion. (19) When one
 grasps religion, then one shakes off the dust
 of Karmen, brought about by the dirt of false Faith
 (20) When one shakes off faith, then one comes
 to possess universal knowledge and faith (21) When
 one comes to possess faith, then one becomes all-
 conqueror and omniscient and comes to know the Loka-

(world) and the Aloka (void) (11). When one comes to know Aloka (void) then one cuts all activities and accepts the condition of absolute motionlessness (12). When one cuts motionlessness, then one annihilates Karma and goes to the place of Perfection being absolutely free from pain or (or sin, or dust of Karma). (13). When one utilizes position, then one occupies a post at the top of world and becomes a eternally Perfect Be (14)

good condition, then, is difficult to get for monk (who is monk in name only) who has got taste for pleasures who is anxious for happiness, who nian : I sleep (not the instructions for monk or who sleeps on improper occasions) and who washes his hands and feet with water (15) To such monk, however, who is devoted to the merit of penance, who is straightforward in his pursuit, who is full of forgiveness and self restraint and who has conquered the twentytwo troubles, blessed condition is quite easy to obtain. (16) Both penance & his penance, self restraint, forgiveness and literary proceed quickly to the residence of gods even though the start for their journey by accepting monkhood much later (17) With proper Faith and always striving should you, oh monk do injustice to or spoil monkhood & action after having undertaken the monk's life which is very difficult to obtain. (18) Thus I say

CHAPTER V—1

When the proper time for beginning has arrived, the monk without any perplexity or hesitating should seek ashries and dharmas by taking steps given below—(1) The monk leaving out for alms in village or town should move slowly without any mental agitation, with his

and perfectly undisturbed (2) He should move on earth looking in his front up to the distance of the yoke of a cart, avoiding carefully seeds and green grass (verdure), living beings, water and earth (3) He should avoid a pit, an uneven surface, a pillar, and a muddy spot when there is a way about (i e. round about way), he should not go by a bridge (4) The self-restrained monk would cause injury to movable or immovable beings if he falls or stumbles there (5)

Therefore, the self restrained monk, who has been well placed in the path laid down by the prophet should not go by that way , if there be another road he should use that with vigilance (6) With his feet full of dust, he should not tread upon cinders, or upon a heap of ashes, or upon a heap of chaff or upon cowdung (7) He should not move when it is raining or when the mist is falling or when there is a gust of wind blowing or when there are moving swarms of gnats or insects (8) He should not move in the vicinity of courtesan's houses which is the destroyer of celibacy There are likely to be cross currents there in the mind of the celibate and the self-restrained (9)

If a monk moves in improper houses, then by the frequent bad contact, there may be disturbance caused to his vows and his monkhood may be in danger (10) Therefore, knowing this (i e what is said above) a monk seeking Abolution should avoid the locality of courtesans noticing this fault (shown above) which results into bad future condition for him (11)

Moving on his way, the monk should avoid a dog, a recently delivered cow, an intoxicated wild bull or horse or elephant, a playground, a quarrel, or a fight (12) Neither looking up nor looking low, neither delighted

not downstairs, the monk should move for alms wearing full and do control over his senses. (13) Moving for alms in high and low families, he should not walk fast nor engage himself in talking or laughing (14). He should not closely look at windows, repaired portions of walls, doors, intervals of houses, and water-closets; In short he should void the smallest ground for suspicion (15). He should void from distance the private residences of king householders, and policemen, as also any place which would cause trouble. (16). He should not enter families that are attended with impurity so also, he should void families which prohibit the entrance of mendicants. He should void families which are not pleased at the sight of monks. he should enter those families where people are pleased at their sight (17).

I residences allowed for stay by the householders, the monk should not himself cast aside curtains of cloth and the like, nor, he should open a door without asking permission to do so. (18) While moving for alms, the monk should, however not check attendance to calls of nature. he should attend them when impatient at faultless place having secured the permission (of householders) (19). He should void low door or dark place or cellar where eyes cannot work properly and living beings cannot properly be seen (20). He should void room where there are scattered flowers or seeds. he should also avoid it if he finds it recently plastered and wet (21). The self restrained monk should not sit place by jumping over or driving aside goat or child or dog or calf (22). Inside the houses, he should not look with attachment, he should not see eagerly with dilated eyes (the members of the householder's family), but he should walk out all citily (even though he might have got alms); (23) While moving for alms, he should

to cross the limits set by the householders, he should move within a limited area, knowing the permissible area of the various houses or families (24) He should stand within the permissible area looking at the ground, he should avoid the sight of bath-rooms or privies (25) Controlling all his senses he should stand avoiding the path of fetching water or earth, as also seeds and green vegetables (26)

While he is standing there, (the lady in the house) may bring to him drinks and eatables, the monk should not take what is improper to be taken, he should only take what is permissible (27) Perhaps the lady may bring alms after upsetting the eatables or things (on the ground), the monk should repudiate her, saying "such a food is not permissible to me" (28) Perhaps, she might bring alms by crushing under her feet living organisms or seeds or green vegetables, having seen that she has caused injury (in bringing alms for the monk) he should avoid such alms (29) Perhaps she may bring drinks and eatables by collecting them and putting them in another pot or after mixing things which are *sachutta* (possessed of living organisms) or she may bring the alms after shaking water for the monk or after bathing in water or taking out water from pots and pouring it in, the monk in that case should repudiate her etc (30-31) If she gives with a hand, spoon or pot spoiled by Previous activity (injurious to life), he should repudiate her etc., (32) Similarly, he should reject if the hand etc be drenched with water, or wet, or dusty or soiled with earth or salt or soiled with yellow pigment, or Hingulaka or Manoss'ilā or Anjana or Sea salt or red chalk or yellow earth or chunam or alum or husk or flour or with big fruit, the hand etc being soiled or not (33-34)

He should not desire to accept food although offered with unsoiled hand or spoon or pot, if there be the possibility of some Posterior activity (injurious to living organisms).

(35) He should accept food if it is offered with hand or spoon or pot spoiled (with the very stool that is offered) if it be otherwise proper for acceptance (36). When out of two persons dining together one invites the monk for alms, the monk should not desire to accept it but he should find out the incl. ratio of the other (37) When out of two persons dining together both invite, he should accept the offer provided the food is fit for acceptance (38) If pregnant woman has prepared various kinds of eatable and drinkable articles, the monk should void the food if it is offered before it is eaten (by people for whom it is prepared) he should, however accept the remnant when their dinner is over (39)

If perhaps a pregnant woman who has far advanced pregnancy stands up at the monk right to offer him alms sits down to do so, the eatables and drinkable become unfit for the self-restrained monk; he should repudiate her saying that the food is not fit for him to accept (40-41) If woman with suckling child leaves aside the chud, meal or female, keeping it crying and brings the eatables and drinkables for the monk, those eatables and drinkables become unfit for to accept (42) Whenever the eatables and drinkables articles creates doubt regarding their acceptance or otherwise he should repudiate her to accept (43) If the fund is by picher or by earthen g stone, or by grind g stone or by an iron lid or (if it is in pot closed) by lac or by lac or by any other soldering substance and if the woman removes the thing for the monk and offers it or asks others to offer it, the monk should repudiate to accept (43-44) If the monk comes to know or hear of any article eatable or drinkable, eatable that is prepared with fire to be such an article becomes unfit for self-restraint

ed monks; he should repudiate her to accept (47-48) If the monk comes to know with a view to secure merit, such an article to accept (49-50) If the monk comes to know with a view to be given to beggars, such an article to accept (51-52) If the monk comes to know with a view to be given to monks, such an article to accept (53-54)

The monk should avoid food meant for him, or purchased for him, or polluted by mixture of impure food or brought to him from a distance, or supplemented, or brought on credit, or mixed with unacceptable articles (55) In such cases, he should inquire about the preparation—for whose sake or by whom the food was prepared, and on hearing that it is free from any suspicion and is quite pure, the self restrained monk should accept it (56) If the article—eatable or drinkable, chewable or tastable,—be mixed with flowers or with green (*i.e.*) fresh seeds, it becomes unfit to accept (57-58) If the article—eatable or drinkable, chewable or tastable—be placed in or above cold water, or on anthill etc., it becomes unfit to accept. (59-60) If the article be already placed on the hearth or fire, or be placed on the hearth at the sight of the monk and then offered, it becomes unfit to accept (61-62) Similarly, if the food be offered after putting fuel in the hearth, or taking fuel out, or after kindling the fire, or making it ablaze, or after putting it out, or putting the ladle in the boiling food, or putting water in it, or putting aside the pot, or taking it down from the hearth, it becomes unfit to accept. (63-64)

If there is placed a plank or a slab, or a brick, for crossing over a muddy place, and if it be found shaking, the monk who is composed in his senses should not go by that way as there occurs the loss of self-restraint, so also, he should not step on a plank which is lying in the mud.

or which is hollow (63-66) If for giving alms, the woman puts up ladder or plank or stool, and stands on it, or second cot or rests on hook or second garment she, while climbing may fall and hurt her hand or leg and hurt also living earth or living organisms on the plank etc Great self restrained nuns, who know these gross faults do not consequently accept alms brought down from such high places also (67-69)

The monk should avoid bulbs, roots, or palm fruits, wet and recently cut vegetables, and wet cucumber and ginger (70) So also, he should avoid barley powder or jujube powder or ammonium-cake, treacle or any other similar article placed for sale in the market, as also, an article lying for long time or soiled with dust; he should repudiate to accept (71-72) If woman offers him

lump of flesh with many bone-places, or fish with many scales (lit. thorns), or Autaka fruit, or Tindaka fruit, or Bilva fruit, or pieces of sugar-cane, or Stinkball fruit, he should repudiate her saying such thing is unfit for him, the reason being that in these things there is little to eat and much to abhor (73-74) So also, he should reject drinks which are too costly or too poor or water of brown sugar pots washed, or water of flour or rice when the washing is only recently done (75) If, by his own discretion or right or by inquiry or by hearing from others, he knows that sufficiently long time has elapsed and there has been left no room for doubt, the self-restrained monk should accept it seeing that it has been rendered free from living organisms It, however, there is room for doubt, he should see (determine) after tasting up (76-77) He should say — give little but in my hand to taste water which is very sour or impure (lit. stinking) cannot quench my thirst (78) If woman were to give me water as is very sour or stinking

and hence not fit to quench his thirst, he should repudiate her to accept (79) If, however, such water were already accepted inattentively without any desire for it, he should not himself drink it, nor give it to another. (80) Having gone to a solitary place and having found out a place free from living organisms he should pour it carefully there, after doing which, he should return and perform the Pratikramana rite (81)

If, perchance, while wandering for alms, he desires to eat, then he should find out a desolate residence or the side of a wall, should sweep it clean (with his Rajoharana) and then having secured the permission of the householder, the Intelligent self-restrained monk should dine there at that well-covered place, being quite attentive and having made his hands quite clean (82-83) While he is eating there, if there is found in the food (through carelessness of the householder of course) a piece of bone or a thorn, or grass, or a stick or a pebble, or any other similar thing, he should not throw it away by raising his hand, nor spit it out by his mouth, but, taking it in hand, he should move to a corner and having (gently) placed the thing there, he should return and perform the Pratikramana rite (84-86) If, perchance, a monk desires to eat after returning to his residence, he should go to his residence with the alms obtained by him and find out a spot to take the food and clean it (87) Then, having entered the place with humility and performing the Tryāpathika rite, he should stand motionless near the preceptor (88) During that condition of absolute motionlessness (कायोत्सर्ग) he should remember all the transgressions in due order in connection with his going out, coming in, and accepting alms, (89), Then, straightforward in wisdom, undejected and unperturbed in mind, he should recount before the preceptor what he got and what he

(90) If he is not able to recollect properly the prior or the posterior faulty actions, he should do the Pratikramana at first it signs standing motionless he should think as follows — On Wonder the Prophets have issued orders for monks faultless kind of living for supporting their body which is the cause of Liberation (91-93).

The ring abandoned the motionless condition (of the body) to salvation (with the words Nammo Anubhavam etc etc) & by this praised the prophets (with the words 'They are wise etc') one should resume lessons (study) and take rest till all others be arrived (93). Then, while taking rest, the monk seeing his advantage (viz the destruction of his Karma frigghara), should think for his benefit After all this do I want to me (by abiding my life) I shall be saved indeed. (94) Then, with permission of his preceptor he should invite other monks with his bowl in the prescribed order and if some of them do so, should eat partaking his food with them (95). If however he had come to partake he should done alone not placed light carefull without throwing it in off & say by hand or mouth. (96)

Bitter or pungent, tangy or sour, sweet or salty the monk who is not should eat the food obtained by him or given him for another () for body alone or for the body as if it were mixture of honey and ghee (97). He should not eat with spoiled paste, dressed or not-dressed, wet & dry nor p. purple powder or black beans, he should eat & even feeling he should not examine the food he has obtained whether it be little or much, provided it is pure less than the monk living without means of livelihood, with which has been obtained by him or by employing any means for its obtainment. (98-99) It is difficult to find persons giving without any merit as also persons living without employing any

means of livelihood, both of them—persons giving without motive as well as persons living without employing any means of livelihood—eventually secure good future existence—(100) Thus I say

CHAPTER V—2

The self-restrained monk should eat everything possessed of bad or good smell etc and throw nothing away having cleaned the pot upto its surface (1) In his residence, or in his study room or in his movement for begging, having eaten insufficient food, if the monk is not able to sustain, and if there arises the necessity of begging, by hunger or any other cause, he should beg food in the manner given above as also in the manner described below (2-3) The monk should move out at a proper time, he should return at a proper time , avoiding improper time he should do every timely action at its proper time Otherwise, he is likely to be blamed as follows —(4) 'You move, oh monk, at an improper time', 'you do not see the proper time', 'you thereby, not only unnecessarily tire out yourself, but go to the length sometimes of finding fault with the village' (5) At the proper time the monk should move and should bodily exert himself , he should never be sorry if he does not get food, he should silently bear the fast, taking it to be a kind of penance (6), Similarly, if there are gathered for food, creatures of different kinds, he should not walk straight to them, but he should move carefully (7)

Moving out for alms, he should not anywhere sit, or begin to relate any religious story or so , he should only stand with full self-restraint (8) The self-restrained monk, moving out for alms, should not stand reclining upon the fastening bar, or against the panels of the door, or the door itself or the arch gate, (9) If there be seen by him an ascetic or a Brahman

prior man, or beggar moving about for food or drink, the self-restrained monk should not overtake him and enter the house he should not stand in the direct range of his feet (for a household) but should recite to a corner and stand there half composed. (10-11). (If he pushes himself up) perhaps there would be incurred the displeasure of the donor of the donor or of both, or there would be the blighting of the scriptural injunction. (12) When, however, he has now been restrained from a place after getting the alms without getting it, then only the self-restrained monk will approach (the place) for food or drink. (13) If the woman (offering alms) places up lily or lotus, or a lighted lamp according to some),

she offers him also, then the food or drink here has all for self-restrained monks to accept, they should repudiate the donor saying such thing is unworthy of him. (14-15) If the woman crushes or crushes lily etc. etc. (16-17) He should avoid the lotus root, or the Palash root or lily stalk, or lotus-stalk, or lotus-bulb, in dried branch, or sugar-cane, when it has not ripened.

If he takes fruit and green vegetable when it is ripe and healthy (living organism). (18) He should not take lily root when giving raw pods, or fresh pods, or the seed of lily as saying such thing is not fit for him. (19) Also he should avoid boiled jujubes, the fruit of Sriparni Tila-purpati and Nelli tree when raw (21) So also he should avoid drinking cold water or insufficiently boiled water when eating raw fruit. (22) He should not desire, even in regard to the wood-apple, or the citron fruit, or the Nelli fruit and less so when they are raw and not made fit by the use of Sustra. (23) The monk should be noted with respect to jujube flour, or seed flour; he should also avoid raw Bibbilaka fruit and Rijava fruit. (24).

The monk should move for alms among high and low families and should never go to a rich family leaving aside a poor one. (25) Undejected he should seek alms , the wise monk should never be depressed , he should not be overfond of food, he should know the measured quantity and should beg according to rules (26) A wise monk should not be angry thinking that he does not get anything although there is in another's house (where he is refused) a variety of eatables, drinkables, chewables and tastables, the man may give or not at his sweet will (27) The self-restrained monk should not be angry if a householder does not offer bed, seat, garment, food or drink, although these things might be clearly seen to be present there (28) The monk should not beg of a woman or of a man or of a young person or of an old person when he or she has saluted him , he should not reprimand them (if they do not give) (29) The monk should not be angry with one who does not salute , on being saluted, he should not be elated , if he begs in the way given above, his monkhood remains intact (30) Sometimes a monk, who has got (a large quantity) alone, may conceal (good articles underneath bad ones) thinking lest the preceptor may for himself take the food if shown to him (31) Such a greedy monk, who is very selfish, commits gross sin , he becomes difficult to be satisfied and never gets Liberation (32) Sometimes a monk may alone get a variety of eatables and drinkables out of which he may eat good and sweet things (on the way) and bring to the residence articles which have no colour and taste, with a desire that other monks should think of him that he is a monk who is after Liberation, and, who contented at heart, eats bad and coarse food, lives a hard life and is easily satisfied Such a man who is after his own worship who hankers after fame and loves honour and respect, incurs much sin and becomes possessed of deceitful mental attitude (33-35)

A monk, protecting his fame should not drink wine or brandy or any intoxicating liquid, the Prophet being always present there to witness his action (28) A monk may sometimes drink, when he is alone, thinking that nobody knows him he is verily a thief; look at his faults and bear from me about the deception he practices (29) Such monk has his addiction (to intoxicating liquids) the increase, so also his deceitfulness and falsehood, infamy and dissatisfaction, which always keep him away from monkhood (30) Just as thief who is ill-advised, never perturbed by means of his own actions, similarly monk (who is ill-advised) is not able to practice restraint even when death has approached (31) Such monk does not respect his preceptors nor other monks, even householders blame him because they know him to be so (improperly behaved) (32) Thus, such a monk, pursuing dearness and voiding merits is not able to practice self-restraint even when death has approached (33)

A wise monk practices penance, avoids rich oils and ghee, and abstains from intoxicating liquors and does not commit errors he is an ascetic without any pride of ascetism (34) Look to his birth which is respected by many in this world as I witness and which brings about the Desired End I shall describe him please listen to me (35) To such monk pursuing merits and voiding dearness observe self-restraint even when death has approached (36) Such monk respects his preceptors as well as other monk even householders respect him because they know him to be so (i.e. properly behaved) (37)

A monk is affected ~~negatively~~ or religiously proceeding or appearance or behaviour or mental attitude (of monk) due thereto that action as consequences of which he gets the anathsara of low gods (38) Even on attaining the condition of gods, being born among low

gods, he does not know there of what deed his existence as a low god has been the result (47) After falling down from that condition he will be as mute as a goat even though he be born as a human being, or he will obtain existence in hell, or he will be a lower animal where enlightenment is extremely difficult to obtain. (48) Having noticed these faults expounded by Mahavira, the son of Jāta, the wise monk should avoid even the slightest deceit or falsehood. (49) Having learnt (rules about) purity of seeking alms at the hands of self-restrained and enlightened sages, he should observe them with his senses well directed towards the goal and possessed of the merit in the form of his feeling ashamed to practise an improper act (50) Thus I say

CHAPTER VI

Kings, royal ministers Brahmanas and Kshatriyas with mind quite calm and steady asked the head of the monks who was possessed of unlimited knowledge and faith, who was devoted to self-restraint and penance and who was proficient in scriptures when he came to stop in the garden — 'Learned sir, what is the range of the monk's course of action ? Then, the learned and self-restrained monk who was quite calm and composed, who conduced to the happiness of all beings and who was possessed of the proper course of actions, related to them as follows —(1-3)

Well, hear from me in its entirety the terrible and difficult course of actions of the monks who are free from worldly ties and who are desirous of securing the goal of the observance of the monk's course of actions (4) In no other Faith there has been prescribed a course of actions which is meant for one who is following self-restraint and which is

extremely difficult to practice, being in fact such as has not been anywhere previously prescribed or will not be prescribed in future. (3) Hear from me in their real aspect those meritorious actions which are to be observed without any break or violation by all monks whether they be weak or strong, diseased or healthy. (4)

Hear those eighteen topics in respect of which an ignorant monk commits errors if error be committed

any of these topics, the monk falls down from monkhood. (7) They are—the Six towns, the six groups of living bodies, the faulty course of action, avoidance of the pot of the householder and avoidance of oil, of meat, of bath and of decoration. (8) The first item among them as proclaimed by Mahavira, is complete non-injury which is characterized by self-restraint with regard to all living organisms. (9) Whatever living organisms there are in the world, whether they be movable

immovable the monk should over himself considerably or unconsciously injure them, nor cause injury to them through others. (10) For all living beings without exception desire to live never they desire to die therefore, the monk who are free from worldly ties, void injury to living beings which is terrible in its effects. (11) For

one's own or for another sake, out of anger or out of fear should monk speak lie which is (always)

part is nor make another speak it. (12) Giving gifts is always to be despised this world by all monks it is a thing which causes distrust the heart of beings one should therefore completely avoid it. (13) Self-restrained monks do not accept anything—not even tooth-brush—without begging it of householder whether the thing be small or an -size or all or big they never make in cap or say approve of another accepting it. (14) Monk carefully avoiding any course leading to

breach of Samyama, never indulge in sexual intercourse, which is terrible in consequences, which is a grave fault, and which is disastrous to resort to (16) It is the root of irreligion attended with gross faults, hence it is, that monks, who are free from worldly ties, always avoid any thing connected with sexual intercourse (17) The monks, devoted to the preaching of the Son of the Jñāta clan (Mahāvira), do not keep overnight in their possession heated purified salt, ordinary salt, oil, ghee or brown sugar, the thought of possession is a result of avarice, methinks, one desirous of possessing these or any other thing is a householder and not a monk. (18) Whatever thing they possess such as a garment or a pot or a blanket or a duster they possess it for the preservation of self restraint or out of a sense of shame, they keep it without any attachment (20) "Simple possession is not called possession by the saviour Mahāvira, it is attachment that is called possession" so says the great sage. (21) Although at places and on occasions the wise monks possess a thing, it is kept by them for the preservation of self restraint, they do not have any attachment to it, they do not have attachment even to their own body (22) Oh wonder! Leading a life consistent with self-restraint, and dining only once,—these two—have been described as an obligatory penance by the enlightened prophet (23)

There are so many subtle living organisms movable as well as immovable, how can a person move for alms in a faultless manner when he cannot see these subtle organisms? (24) A monk can avoid by day-time what is wet with water, or mixed with seeds, or the various insects that move on earth, but, how can he move, faultlessly at night? (25) Having observed these faults it has been said by Mahāvira that the monks, who are free from worldly ties, do not take at night food of any of the four kinds. (26) The self restrained and ever satisfied monk

'earth-body' (44-46) The monk should observe self-restraint avoiding the four things food and others which the sage has declared to be unfit for use (These four things are —) food, residence, garment and the pot as the fourth, one should not accept these four when they are unfit, he should accept them when they are fit (47-48) Those, who like to accept food specifically meant for mendicants or food which is purchased for the monk or meant for him or brought from a distance for him, give in a way a sanction to injury , so the great sage has said (49) Hence, monks, living a religious life and free from worldly ties, with their minds fixed in self-restraint avoid food and drink (meant for them), as also things purchased, meant or brought from a distance for them (50)

A monk taking food and drink in bronze cups or bronze pots, or earthen jugs (belonging to householders), falls from monkhood. (51) The loss of self-restraint is seen therein inasmuch as living organisms are injured when the pots are cleaned with cold water or when they are washed and water thrown away after the food is taken (52) When a monk eats in such pots there occur the posterior and the previous activities which are not sanctioned , it is for this reason that monks free from worldly ties do not eat in householder's pots (53).For noble monks it is disallowed to sleep or sit on chairs, cots, stools, and arm-chairs. (54) Following the instructions of the enlightened prophets, the monks never sit on chairs, cots, raised seats and foot stools unless they have been inspected by them (55) These things have dark recesses and corners where living beings are difficult to be seen , chairs and cots are to be avoided for this reason (56) If a monk moving for alms prefers to sit (in the householder's place), he thereby is susceptible to an improper behaviour as shown below, resulting in a bad fruit (57) He thereby incurs the faults

of (i) the loss of celibacy (ii) destruction of life consequent on injury done to living organisms, (iii) obstruction in the way of other mendicants, and, lastly (iv) the anger of the householders. (58). (As the monk has to avoid from distance any ground for loss of chastity or any other suspicion in the mind of the householder), the monk should carefully void this item which gives rise to bad behaviour snuffing branch of celibacy or danger from women. (59)

In any of the following three cases, there is allowed sitting in the householder house—in the case of monk overpowered with ill age, or in the case of monk who is ill, or in the case of monk practising penance. (60) If monk were to take bath, whether he be ill or healthy he falls down from the proper behaviour and his monkhood becomes abandoned. (61) There are many subtle living organisms in soft soil or cracks or crevices which monk is likely to flood with water when he is taking bath even though it be with pure (heated) water. (62) The monks, therefore, never bathe in cold or heated water having undertaken the terrible vow of abstinence from bath as long as they are alive. (63) They never use bath or sandal untouch, or Lodus flowers, or lotus for the sake of anointing their limbs. (64) What is the use of decoration to monk who is naked, who unshaded has long hair and nails, and free from sexual rishorings. (65) A monk contracts very sticky (or bruntate) Karma resulting from bodily decoration by virtue of which he falls in the dreadful ocean of worldly life so difficult to be crossed. (66) The enlightened monks consider the mind also in the same way (i.e. full of fault) when it is inclined to decoration the saviors of the world had no such mind as full of fault in these ways. (67).

With body free from defilements, devoted to penance, full

of self-restraint and straight-forwardness, the monks purify their own soul, they shake off sins committed previously and do not contract fresh ones (68) The saviours of the world, who are always calm, without affection, without possession, attended with wisdom leading to the higher world, attended with fame, and clean like the moon in the autumnal season, go straight to Liberation (if all Karma is destroyed) or to the different Heavens if there is a remnant of Karma. (69) Thus I say

CHAPTER VII

The wise monk should carefully know the four kinds of speech out of which he should use two (the first and the fourth) in a correct and uninjurious manner, while the other two (i e the second and the third) he should never use (1) He should not speak—(a) what is true but should not be spoken, (b) what is partly true and partly false, (c) what is false and (d) what is not practised by the enlightened monks (although it is found in everyday life) (2), He should utter a speech, which is the common one being neither true nor false, or, which is true, provided that it is faultless, soft, considerate and definite (3) The wise monk should also avoid this speech (viz the true or the ordinary) not only when it is harsh or harmful, but when it comes in the way of Liberation (4) A man does commit sin if he gives out a false speech although it is apparently quite true , much more so then the one, who gives an actual lie (5) One should therefore avoid utterances like 'we do go, 'we will speak', 'we will have such and such a thing', 'I will do this thing' or 'he shall do this thing' (6) This or any other speech which is doubtful in the future time or in the present or in the past, the wise man should avoid. (7)

Regarding the past, the present or the future time, one should not speak with definiteness thing which he does not know (8). Regarding the past —not speak with definiteness that, about which there may be a doubt. (9) Regarding a monk should speak with definiteness (viz. this and so) that, about which there is no room for doubt (10). So also, he should not after speech which is unprofitable to many before although it were quite true the in the orig. of its from it (11). So also, he should not say I am equal much which shows if run an discussed or thief thief (12). A monk should not speak the merits and faults of behaviour (13) & speak (14) or any other thing by which another may be grieved (15). A monk should not address a woman, black, white, wrinkled, or ugly, to her grandpa, great grandpa, or mother, and to her paternal aunt or sister or daughter or grandchild (16) also he should not call her by expressions such as you ob bad girl, or servant, or wife or son or wreath, or whom. He should address her by her or full name he should speak (17) or when requires respects, in the proper way (14-17). He should not address man as grandpa, or great grandpa, or papa, as he, or maternal uncle, or nephew when he should not call them out by expressions such as you, thou man, thou master thou (18) or wreath etc. He should address him by his true family name he should speak much or little to whom requires in the proper way (18-19).

In company with animals possessed of five senses he should use several terms only as long as he has not distinguished whether there is female or male. (20). So also, regarding man beast, bird or reptile, he should not say that he or she is stout, fat, altogetherable or

fit to be cooked (22) He should verily say that he or she is strong, or well-formed, or developed, or healthy or possessed of a big body (23) So also, the wise monk should not talk about cows as fit to be milked, about bullocks as fit to be tamed or about horses as fit to be yoked to a chariot (24) He should only say—the bullock is young, or the cow gives milk, or the bullock is small, or big, or the horse is breakable to the reins (25)

So also, when he visits a garden, or mountains or forests and sees big trees, he should not say that the trees are fit for palaces, pillars, arobes, houses, planks, fastening bars, boats or water tubs, he should not say that from the wood there can be made a foot-stool, or a vessel, or a plough-share or a cover or a spoke, or a nave, or a rest for the goldsmith's anvil. (26-28) Or, he should not utter the injurious speech that out of the wood there can be made a seat, or a cot, or a cart for the monk's residence (29) So also, when he visits a garden that the trees are of a good family, lofty, round or big, or they have many branches and twigs, or they are beautiful to look at. (30-31) So also, about fruits, he should not say that they are ripe, or fit to be ripened in grass etc., or they are fit to be plucked, or raw, or fit to be split-up (32) He should rather say—'the mango trees are unable to bear the burden of fruits', or, there are many fruits with the seeds formed inside, 'or there are many ripe fruits or many fruits with seeds not formed' (33)

So also, regarding corn plants, or creepers, he should not say they are ripe, or the colour of their bark is changed into blue, or they are fit to be cut, heated or roasted (34) He should rather say—the stalks are full-grown, they are rich with grain, they have the grains well-formed or burst out or lying inside, or they have the grain

much (33). So also, having seen a funeral feast, or nuptial feast, he should not say that it was fit thing, or deserving to be done; so also he should not speak of thief that he deserves to be killed, or of rivers that they are easily fordable. (34) When he has to describe them, he should rather speak of a feast as a dinner of thief as one making one life for a selfish object, of rivers that the ford is very nearly level (35). So also, he should not speak of rivers as flooded or possible to swim over or possible to cross by boats, or having water drinkable from banks (36). When he has to describe them, the wise monk should rather say that they have much water or very deep water or have waters stopping the currents of tributary streams or have waters spread far and wide (37).

Similarly when he has known a faulty deed done or being done by one man for another he should not say anything that is likely to be sinful (40). The monk should avoid sinful utterances such as well-done, well-cooked, well-eat, well-taken, dead, well-perished, well-crossed, etc. (41) In connection with cooked article he should say cooked with effort regarding what is eat, he should say eat with effort regarding beautiful girl he should say that she has to be specially taken care of if she becomes man; in connection with thing well-done, he should say that the thing has caused lot of Karma, so also in connection with person that has been wounded he should say he is deeply wounded (42) He should never speak unpleasant expressions like—best of all, highly precious, unparalleled, there is no similar unpurified, or indescribable (43). So also he should not say—I shall tell all this or you tell all this after full consideration only one should use expressions like all everywhere (44).

So also he should not say with respect to uncooked articles—this is well-purchased or this is well-sold.

'this should not be purchased' or 'this should be purchased', 'purchase this' or 'leave up this' (45) In connection with a thing placed in the market of a low or a high price, to be sold or to be purchased, the monk should always speak what is faultless. (46) Similarly, a courageous and wise monk should not address a householder in any of the following ways—sit down, come, do, sleep, stand, go, etc. (47) Many ascetics, who are not monks, are called monks in this world, a monk should not call as 'monk' one who is not a monk, he should call as 'monk' one who is really a monk. (48) One should call that person a monk who is endowed with right knowledge and conduct, who is devoted to self-restraint and penance, and who is possessed of the merits stated above (49)

Regarding a fight of gods, men or lower animals, the monk should not say that a particular side should win or that a particular side should lose (50) The monk should not express regarding wind, rain, cold, heat, welfare, prosperity or security 'when would these occur?', so also he should not express 'let these not occur' (51) Similarly, he should not refer to a cloud, or sky, or a man by the word 'deva', he should rather say—the cloud has got up or risen up, or he should say the cloud has showered (52) He should speak of sky by using the word 'anta-nīha' or 'guhyānucarita' (region of the Guhyakas), he should call a man prosperous on ascertaining that he is prosperous. (53) So also, out of anger, or greed, or fear, or in joke, a monk should have no utterance which allows a sinful act, or which is of a definite nature, or which leads to any harm to others (54) A monk should have the purity and goodness of speech, he should always avoid bad speech, he speaks after seeing that what he means to speak is moderate and harmless, thus, he gets fame among the good (55) Knowing the merits and faults

own body or any other (hot) substance by a fan or a leaf, or a small twig (9) He should not cut grass or plant or fruit or root, he should entertain in his mind not even a thought about any of the various raw seeds (10) He should not stand in thickets of trees, so also, he should never place his foot on seeds, green herbs, water, fungue or moss (11) He should not injure by word or deed the moving animals, desisting from harm to any living being, he should see the variety of life in the Universe (12)

He should note down the *eight subtle things* having known these, the self-restrained monk is in a position to be merciful to them whether he be sitting, or standing or lying down. (13). "Which are those eight subtle things ?" the self-restrained monk may ask, the wise and learned monk should state them as follows,—subtle water-life, subtle flower life, subtle germs, subtle insects, subtle moss life, subtle seed-life, subtle plant-life, and subtle egg-life (14-15) Knowing all these things as given above, the self-restrained monk, vigilant and well-composed in all his senses should exert himself with all his mental power (to protect the eight-fold subtle life) (16) He should always clean, as much as he can, the begging bowl, the blanket, the place of residence, the spot for attending natural calls, his bed sheet and his seat (17) Having found a spot free from life, he should attend there his calls of nature or should cast there cough or phlegm, or bodily dirt (18)

On entering the house of a householder for begging drink or food, the monk should stand carefully, talk measured things and should not feel the slightest attachment for beautiful objects (19) A monk may hear much by his ears, or see various things by his eyes, but he is not to relate what he has seen or heard (20) Heard or seen,

his senses fully controlled (32) He should obey the words of his high-souled preceptor, having said 'yes' to his order, he should execute it. (33) Having known life to be impermanent and having seen the way to Liberation, he should desist from enjoyments, life after all is limited. (34) Having seen one's own strength and endurance, faith and health, place and time, one should employ oneself (for doing good to one's soul) (35) While old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion (36) Desiring one's own benefit, one should throw away the four Big Faults—anger, conceit, deceit and avarice, which all aggravate sin. (37) Anger puts an end to love , conceit destroys humility, deceit removes friends, while avarice destroys everything (38) One should destroy anger by calmness, should conquer conceit by softness, deceit by straightforwardness and avarice by contentment (39) Unchecked anger and conceit, so also, increased deceit and avarice, these four are the dark emotions which sprinkle (as if with water) the roots of the Tree of Transmigration. (40) A monk should behave modestly before other monks of superior religious merit , never should he give up his sterling character ; having well guarded his limbs by contracting and withdrawing them (from activities) like a tortoise, the monk should exert himself in penance and self-restraint (41) He should not show fondness for sleep , should avoid mirthful talks, should not take delight in secret talks, but he should always be devoted to his studies (42) Without indolence, he should always devote his activities to the observance and practice of monkhood , devoted to monkhood, he obtains the unparalleled object viz. Omniscience. (43)

He should serve his learned preceptor who is beneficial to him in his career, here and beyond , by following him he secures a good future condition , he should ask him the

If he by accident happens to see (them), he should withdraw his gaze from them or from the Sun (55) A celibate monk should avoid a woman although (disfigured having her hands and feet amputated or ears and nose slit, and (even though she be) full one hundred years old. (56) To a monk, seeking the benefit of his soul, decoration, contact with women and meal with dripping ghee or oil, are all like a deadly poison. (57) He should never ponder over the bodily stature, or the sweet talk or the glance of women, which only increase passion and desire (58) He should not feel attachment for lovely things knowing well the transitory transformation of these various objects. (59) Having properly realised the transitory transformation of the various objects, he should remain without desire with a calm disposition (60)

He should keep or preserve regarding religious merit expounded by preceptors, that mental attitude with which he quitted his home and accepted the excellent position of monkhood. (61) Following always the life of penance, self-restraint and religious study, the monk becomes powerful enough for self-protection and defeat of others, just like a warrior at the head of the army furnished with all missiles (62) In the case of a monk who is devoted to religious study and good meditation, who is a protector of self and others, who is not sinful, and who is engaged in penance, there disappears all the dirt (sin) that has been committed in the previous births, just as dirt on silver is blown off by the application of the heat (63) In short, such a sage, as is described above, who silently bears pain, who has conquered senses who is possessed of learning, who is without any affection, and who has no possession, shines, after the cloud of Karma is removed, like the moon on the disappearance of the cover of the dark clouds. (64) Thus I say

preceptor can be compared with one who would like to break the mountain by his head, or, with one who would rouse the lion from his slumbers, or, with one who would give a stroke against a missile (8) Who knows, perhaps a man (like Vāsudeva) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut , never, of course, is there release obtainable after despising the preceptor (9) When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor (10) Just as a Fire-worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk although possessed of infinite knowledge, should, nevertheless, wait upon his preceptor (11) A monk should be respectful before one from whom he has learnt religious precepts, he should always honour him with folded hands by his head, body, speech, as well as mind (12)

Sense of shame, compassion, self-restraint and celibacy—these are the causes leading to the purification of the soul (from Karma-dirt) A good pupil, bearing this in mind, consequently thinks " I shall ever worship those preceptors of mine who always instruct me for my good " (13) Just as the hot-rayed god viz. the Sun, in the morning illuminates the whole of the Bhārata continent, similarly, the preceptor, by his intellect characterized by learning and character, shines like Indra among the gods (14) Just as the moon, attended with moonlight and surrounded by constellations and stars, shines in the clear cloudless sky, similarly the head of the church shines among the monks (15) The preceptors are the great reservoirs (of learning), pursuing Liberation, possessed of equanimity

of mind, learning character and intellect. A religiously minded monk, wishing to achieve extraordinary good, should serve and propitiate them (16) Having heard the beneficial religious precepts, who monk should serve attentively his preceptor having thereby obtained excellent merit, the monk goes to the Highest condition. (17) Thus, I say.

CHAPTER IX-2

From the root, grows up the trunk of the tree, from the trunk shoot up the branches out of them grow the twigs and the leaves, and then, there are produced flowers, fruits and the juice (1) Similarly obadience is the root of the tree of Religion, and Liberation is the highest resultant (viz the juice) it is by the obadience that one gets quickly and completed peace and learning (2) The ignorant fellow (lit beast), who is furious, proud, foul-tongued, deceitful, rough, and destitute of self-control, is driven down the current of worldly life like a log of wood stream (3) A monk, who becomes gross even who instructed in obadience with smooth words reproaches with stick the Celestial Prosperity that is approaching him (4) For example, there are sick horses and I phantes; the royal stables, owing to grief if dislodged at being made the carriers of burdens (5) There are also see for example, horses and elephants in the royal stable rolling pleasure, if responsive, being decorated and well-reputed (6) So also, there are see in and womb in the world owing to grief if dislodged it, being attended with wounds, scars and deformed limbs or maimed with punishment and weapons and rebuked with abuses, or reduced to pitiable and helpless condition and suffering from hunger thirst and the like (7) So also, there are seen men and women

rolling in pleasures if obedient, being attended with prosperity and fame (9) So also, there are seen gods and semi-divine beings like Yakshas and Gubyakas coming to grief if disobedient, being made servants and slaves (10) So also, there are seen gods and semi-divine beings like Yakshas and Gubyakas rolling in pleasures, if obedient, being attended with prosperity and renown (11)

Those, that serve their preceptors and teachers and obey their words, have their instruction growing (and bearing fruit) just like plants sprinkled with water (12) There are householders, who, for their sake or for the sake of others, or for the sake of their own enjoyment, or for some worldly motive learn some useful or fine art, and, in doing so they do receive even terrible punishment like whips or fetters although they be attentive and possessed of delicate bodies Still, they, for the sake of that art, respect their preceptors and bow down to them remaining always contented and obedient Much more then, one, who learns precepts and desires for eternal good, should respect or adore his own preceptors, hence, a monk should not disdain what the learned preceptors would say (13-16) He should have lower beds, slower gait, lower place, and lowlier seats he should adore the feet of the preceptor with humility, and bow down with folded hands in a lowly position of the body (17) Touching the preceptor's body or garment etc. he should say—'forgive me for my fault, I would not commit it again' (18) Just as a bad bull drags the car when pricked with a pointed nail, similarly, a bad pupil obeys the orders of the preceptor when repeatedly told (19) A wise monk should not be sitting when he hears his preceptor speaking or conversing, he should hear him, getting up from his seat (20) Having paid proper regard to the season, the preceptor's desire and the forms of courtesy, the pupil should bring about those various things by those various means having in

necessary things by means of the various causes. (11) That pupil gets the proper training who knows both these things—that uncontrolled man suffers, and secondly, that an obedient man prospers. (12) A monk, who is furious, has no prosperity and fame, backbiting, adventurous, obedient to mean fellows, irreligious undisciplined and ignorant, is only monk in name never indeed can he get Release. (13) O the other hand, those monks, who obeyed the orders of their preceptor, and who were so versed with the meaning of scripture and religious practices, were able to cross this current of worldly life difficult to be crossed and went to the Highest condition, having annihilated all their Karma. (14) So I say

CHAPTER IX-3

Just as fire-worshipper would do in the case of fire, so monk, waiting upon his preceptor, should be wakeful to anything the preceptor requires having marked his look and gesture, the pupil who does as the preceptor wills, is a worthy one (1) A monk should be very with humility for learning proper practices when wanting from his preceptor he should listen to his word and should show perfect obedience while accepting the word pupil who never despises his preceptor is a worthy one (2) One should be full of humility before monks superior religious merit although they be young or old as pupil who remains in lowly position, speaks the truth, bows down and obeys the order is really a worthy one (3) A monk who always moves in high and low families and collects pure and proper food merely for the sake of bare maintenance of the body who does not lament if he does not get nor is elated if he does get, is really a worthy one (4) Although monk be in a position to get much of bedding, residence seats, food and

men and devoted to truth, is really worthy one. (13) A wise-monk, on bearing the excellent precepts of the worthy preceptors, who are indeed reservoirs of virtue should not be devoted to the Five (vows), guarded in the Three (protections) and free from the Four passions (anger, pride, deceit and rancor) the monk, who does so, is really worthy one (14). After serving constantly his preceptor he too becomes clever in the doctrines of the Buddha, and expert in treating monks who come as guests; having shaken off the dirt of Karma contracted in the past, such a monk eventually secures the illustrious and unparalleled goal (15). Thus I say

CHAPTER IX-4

I have heard, oh long-lived one, the Divine Sage has said the following — By the old divine monks there have been stated four items of spiritual ecstasy (Happy Condition of soul) resulting from modesty (1)

Will, Sir which are those four items of etc. ... modesty stated by the old divine monk? (2)

The following are the four items of etc. ... modesty stated by the old divine monk—spiritual ecstasy from modesty spiritual ecstasy from scripture-study spiritual ecstasy from penance and spiritual ecstasy from conduct. (3)

Those who are self-controlled and who perfectly know modesty scripture penance and conduct, are able to find delight for their soul (4)

Four are the items of the spiritual ecstasy from modesty explained as follows —listening to instructions attentively understanding the instructions thoroughly; conforming to scriptural learning, and not being self-conceited say w y which is the fourth item. There is the following verse proclaiming this idea —(5).

A monk, desirous to secure Liberation by spiritual ecstasy of modesty, seeks beneficial instructions, understands them and then follows them, and does not become elated in any way by conceit or pride (6)

Four are the items of spiritual ecstasy from scriptures explained as follows —undertaking the study with a view to become proficient in scriptures, undertaking the study with a view to become fully concentrated, undertaking the study with a view to fix oneself in religion, and lastly, undertaking the study with a view to fix others in religion after one is oneself fixed, which is the fourth item There is the following verse containing this idea —(7) The monk, who studies scriptures, becomes concentrated, becomes fixed and fixes others , studying scriptures in this way, one becomes possessed of spiritual ecstasy resulting from scriptures (8)

Four are the items of spiritual ecstasy from penance explained as follows —one should not practise penance for securing any interest in this world , one should not practise penance for securing any interest in the world beyond, one should not practise penance for fame, renown, reputation or glory , one should practise penance only for the annihilation of Karma, which is the fourth item To explain this, there is the following verse (9) The monk who is devoted to spiritual ecstasy from penance performs austerities of various kinds and merits, has no desire, seeks only the annihilation of Karma and shakes off old sins by penance (10)

Four are the items of ecstasy from conduct explained as follows —A monk should not observe the monk's conduct rules for any worldly interest , he should not do so for any interest in the world beyond , he should not do it for fame, renown, reputation, or ^glory , he should observe the monk's conduct rules for puposes mentioned

by proprie^ts such as stopping the influx of Karma etc which is the fourth item. To explain this there is the following verse (11). The monk who experiences spiritual ecstasy from right conduct, becomes devoted to the work of J na free from complaint, replete with learning, directed towards Liberation, self restrained and proximate to perfected mental condition (12). Having obtained the four spiritual ecstasies, being clean and contented in the mind, the monk secures for himself the auspicious place which is extremely beneficial and full of happiness. (13) He becomes free from birth and death and abandons every thing mundane he becomes eternally liberated or god of little impurity and no ab prosperity (14).

CHAPTER X

He who left the house in accordance with the order (of the Prophet) that monk, who always fixes his mind in the precepts of the enlightened, who does not go into the clutches of women and who does not retake what is abandoned is the real monk (1) One, who does not himself dig out meat others dig the earth, who does not himself drink nor make others drink cold water and who does not himself kill nor make others kill the sharp weapon not fire is the real monk (2) One who does not himself fan nor make others fan to get cool air who does not himself eat nor make others eat green vegetation who always voids seeds and does not eat

that is containing living organism, is the real monk. (3) One who does not himself cook nor make others cook nor eat anything meant for him, as thereby there occurs the destruction of movable and immovable lives residing grass and food is the real monk. (4) Having liked the words of Maha Ara, he should look upon all the six groups of living beings as upon himself; he should observe

all the Five Vows, one, who stops influx of all the five kinds (of Karma), is the real monk. (5)

One, who would always abandon the four passions, and would be always devoted to the words of the Enlightened, who would remain without property, gold and silver, and would avoid every activity of the householder, is the real monk (6) One, who has the Right Faith, who is never oblivious to the fact that there is the right knowledge, penance and control, who shakes off old sin by penance and remains well-guarded in mind, word and body, is the real monk. (7) So also, having obtained various eatables, drinkables, chewables and tastables, one, who does not keep them nor make others keep them overnight thinking that they would be of use next day or still next, is the real monk (8) So also, having obtained various eatables, drinkables, chewables and tastables, one who calls one's co-religionist monks and eats, and after eating becomes devoted to study, is the real monk. (9) One, who does not relate any story of fight, does not get angry, always keeps the senses controlled, is calm and is ever devoted to self-control, and remains undisturbed and respectful, is the real monk. (10) One, who bears the thorns (: e. villains) of the village, blows, threats and terrific sounds attended with fantastic laughter, remaining alike to both the sensations—pleasurable as well as painful—is the real monk (11) Having taken a motionless position in the cremation ground, one, who is not afraid of the sight of the dreadful and the terrific, remaining devoted to the various merits and penance, and who is absolutely regardless of the body, is the real monk. (12) That sage, who has become ever regardless of his body, who remains unaffected like the earth whether he be abused or beaten or injured, and who is free from any (future) desire, or curiosity, is the real monk (13) Having borne the (twenty-two) trials,

APPENDIX 1

Well, learned monks, the following *eighteen things*, which are like the reins for the horse or the goad for the elephant or the sails for the ship, deserve to be carefully borne in mind by a monk who has got much suffering after he has been initiated, who hence has become apathetic to monkhood, and who is thinking of reaccepting the worldly life of a householder but has not actually reverted to it (so far)—(1) Well, Sir, miserable is life in this Descending Era (*Avasarpini*) (2) Enjoyments of desires of the householders are unsubstantial and temporary (3) Again, men are full of fraud (4) This misery of mine will not be lasting for a long time (5) A layman has to show respect to inferior persons even (6) Reversion to householder's life is drinking back the vomited contents. (7) Reversion to householder's life is a preparation for residence in hell (8) Difficult to obtain is the true religious life for such householders as stay in the house (9) A fatal disease may bring about death any time when there is no real friend viz, religion. (10) Thought about good or bad leads to self-destruction. (11) Householder's life is attended with much trouble, the condition of the monk is destitute of any worries (12) Householder's life is bondage, monk's condition is Liberation (13) Householder's life is attended with sins, monk's life is sinless (14) The desires and enjoyments of householders are quite common (i.e liable to be removed by thieves and others) (15) Merit and sin are individually separate (16) Man's life is but temporary, as transitory as even the drop on the tip of the grass. (17) I have already committed many a sin, (why should I then commit more?) (18) Liberation results from experiencing fruits of bad actions done in the past, never without experiencing them, or, it results by annihilating the Karma by penance,

this is the eighteenth thing — There is a group of stories
of regard to these eighteen things —

When an ignorant man abandons religion for the sake
of payments, that ignorant fool becomes attached to them
and does not know his future benefit. (1) When he has
fallen back (to the householder life), he becomes deprived
of all religious practices & comes afterwards to re-
pentance like Indra fallen down upon the earth. (2)
When the monk, who is first adorable, becomes afterwards
undearable (who he has reverted), he then repents like
duty allies of ambar seat. (3) When the monk, who
is first fit to be worshipped, becomes afterwards evil for
it he then repents like king who is dethroned. (4) When
the monk who is first respectful becomes afterwards with
few respect, he the repents like merchant interred to
be lost. (5) When such monk, fallen from monkhood,
passes his youth and becomes old man, he then comes to
repentance like fish that has swallowed the bait. (6)
When such fallen monk is smitten down by the various
miseries if has bad family he then repents like

turned to religion. (1) When the large majority of people are going along the current, man, who wants to become free and has his goal to the opposite side, has to turn himself against the current (2) People feel ease in going along the current to observe the practices of the well-behaved, viz the monk, is going against the current. In short, following worldly life is going along the current while crossing the worldly life is going against the current (3) Hence, by one who has got strength of mind in observing the practices of the monk and who possesses self-restraint and contentment, there have to be observed rules and regulations about movement, material virtues, and vows (4) If fixed residence at a place, beggar at several places, receiving alms in very small quantities from people who do not know him, staying at solitary place, having as few as possible of the necessary articles, avoidance of quarrels—these constitute the best regulations regarding movement for the monk (5) A monk should try to avoid crowded places and places where he is likely to be assailed he should try to have food and drink that is brought from near place which is generally ready so also he should try to have food offered by hand or spoon which may have small quantity sticking to it provided always that the article sticking to the hand is the same as the article served (6) Not taking wine and flesh, without injury and detaching even from pure food from time to time frequently keeping the body in motionless condition, the monk should be always alerting for study (7) He should not get promises (in advance) bout beddings, seats, dwellings, or study rooms or food or drink he should not show fondness for any object either the town or in the family in the city or in the country (8)

He should not do service to householders nor greeting, saluting or worshipping them the sage should stay with

